ming of the roll. The Moderator then stated that he was out of order, as the clerk was on the floor. Whereupon the Moderator was reminded by Dr Patton that he had the floor before the clerk.

were the peculiar 'features of that age.' Many of the contemporaries of Dr Mayhew survived him, by twenty-five years; and with several of them I had a personal acquaintance —as Gov

arose out of the *First Bible Society*, formed in 1670, at whose head was Dr Thomas Gouge; and the 'Society or Company for Propagating the Gospel in New

rectors of the Road, and a delegation from the City Council of Wheeling. The Times states that the act of subscription was sanctioned by the

AMERICAN UNITARIAN ASSOCIATION. | NEW BOOK, by Alli

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CHRISTIAN REGISTER
AND BOSTON OBSERVER.

DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE AND NEWS

"LIBERTY, HOLINESS, LOVE."

CHANDLER ROBBINS, EDITOR. | BOSTON, SATURDAY, MAY 26, 1838. | NO. 876--VOL. XVII.—NO. 21.

RELIGIOUS MISCELLANY.

FOR THE REGISTER AND OBSERVER.

Sermons.

NO. XXVIII.

PAROCHIAL PROSPERITY AND SPIRITUAL HEALTH.

3. JOHN 2.—Beloved! I wish above all things, that thou mayest prosper and be in health.

To prosper and be in health,—health of body and health of soul,—these were the warmest wishes of an aged apostle, the last surviving of the favored twelve. About the year 91 of the Christian era, and 58 after the crucifixion of his master, this venerable elder, this remnant of persecution, breathed these wishes for his well-beloved Gaius;—Gaius the faithful, and if not the host of Paul, the hospitable entertainer of Christians.

My friends, to be prosperous in your circumstances,—to preserve a healthful state as a community, and a healthful state as Christian individuals;—that you may all secure such prosperity, my heart-flowing aspirations, like those of John for Gaius, are continually breathed to Heaven. But mere words, even the warmest wishes, remember, are no more than a breath of wind. Fruitless had been the wishes of John, had not Gaius striven to promote his own health and prosperity; and powerless will be mine for you, unless you strive, strive with vigor, wisdom, and constancy, to advance your secular welfare yourselves;—strive to consult, yourselves, your own spiritual well-being.

These should be the two grand objects of human existence. In a new-formed society,—a society composed of materials from various and remote sources,—these must be forever preserved in the freshest remembrance: success cannot be otherwise anticipated or attained. On these two grand acquisitions, therefore,—your temporal interest as a community, and your eternal salvation as human beings,—I now rise to address you. May God grant us power to discern, and wisdom to do; the light of truth to illuminate our course, and the energy of conviction to urge us forward!

In writing to his excellent friend Gaius, John addresses him in this manner: I rejoiced greatly, when the brethren came and bore testimony of the truth which is in thee, according as thou walkest in the truth. No greater joy have I, than to hear that my children walk in the truth.

I. My first recommendation, then, is this: *Walk in the truth; be true to yourselves.* This is a maxim of universal comprehensiveness; and to accomplish the purposes of life and religion, there is none of more powerful efficacy.

'But what *is* truth?' you inquire. 'What is that principle we must follow? that infallible rule, so safe and salutary, as to realize to us the best prosperity of earth and heaven? what is that talisman of truth, which imparts to our prospects here, which imparts to the unfolding views of the soul, the healthful hues of enjoyment and hope?'

It is, my friends, the noble principle of integrity and honor, binding man to man. It is the principle of heart-persuasion, binding man to his Maker. It is the voice of conscience, conscience enlightened, conscience unsophisticated, leading man to the noblest ends by the noblest means. The truth of revelation contemplates both worlds at once, the visible and the invisible,—this beautiful kingdom of time, and yonder glorious empire of immortality; and to both these worlds would it give an observance, proportionate to their respective value. To be universally just is the characteristic of perfect truth.

'How then shall this principle,' you still inquire, 'how shall this principle of truth promote our prosperity as a parish?'

I answer: While the faith we discover in the Bible, is so comprehensive as to include, within its ample embrace, all sincere believers of every denomination; while we exclude no sect from salvation, not the less warmly do we prefer and prize our own views of belief. To enjoy these views, you at first associated; to enjoy the comfort of these views, you erected this house of worship; and to enjoy these same views of the gospel, you support the ministration of the word. Now if you are, as I am myself, fully persuaded of the truth and good tendency of these doctrines,—what should follow? The same that follows in other forms of Christianity. I mean a cordial attachment to what you believe, a cordial attachment to these uncorrupted doctrines of revelation, a heart-warm attachment to this faith once delivered to the saints. In one word, you must be true to yourselves. You would not molest, I trust, a fellow-Christian of a different mode of belief; you would abhor, I am confident, to show him unkindness, or to manifest any symptom of dishonorable treatment. This is well for him, but it is not enough for you. While you are tolerant toward him as a Christian, you should be intolerant towards his erroneous and false speculations: those we should treat, as you see Jesus Christ treat the traditions of the elders. Love your enemies; but no God-speed, no countenance whatever, direct or indirect, should you give their misconceptions of truth. Nay more: at proper times, and on proper occasions, it will be right to detect and expose the fallacy of such speculations; to show that they are both unsupported by scripture and of pernicious tendency.

'And what remains,—what remains after this, to promote our *walking in the truth?*'

Very much remains, my hearers, even the chief object of your probation. You have the interest of your parish to advance; and you have the individual health of your spiritual being to cherish. Stand firmly therefore in the freedom, with which Christ has made you free. Stand fast in one spirit, with one mind striving together, for the faith of the gospel. This embodied impulse is what you most need: this unanimity of effort, is it not indispensable to your prosperity? As a community, you can effect little without this co-operation of heart and hand; but with it, to repeat the command of the apostle so admirably appropriate, *with one mind striving together* for the faith of the gospel, you are able to accomplish improvements almost miraculous.

II. In what manner then, in the second place, shall this unanimous impulse, this harmony of spirit, be manifested?

I say to you, my hearers, what the elder writes to Gaius: Beloved! I wish above all things, that you may prosper and be in health. Permit me therefore to impress this second recommendation: Manifest to your minister, to one another, to other communities of Christians,—nay more, manifest to the Bestower of all privilege, that you cordially embrace the truth he has revealed. Whenever the Lord's day morning and evening return, whenever the portals of these courts of salvation are thrown open,—as if the spirit of God unfolded them for your admittance,—welcoming the worshippers of the one only living and true God; do not pause and hesitate, whether you shall come up and keep holy time. Unless imperious necessity prevent, consider the matter as determined. Is this the temple of your choice? Give your personal presence here. Give your ear, and give your heart, to the services of the sanctuary; give your ear and give your heart to the devotions and the developments of your faith. There is no custom so promotive of Christian prosperity,—of health to a parish and health to the soul. It is being true to your interest, temporal and eternal. Fathers, mothers, and guardians of youth! do not remain at home yourselves, do not permit those whom it is your duty to influence, to remain at home. Friends of Christian truth, I would say to you all: Do not wander from church to church to gratify an insatiable curiosity; believe me, the habit is evil; it tends to unsettle your principles, and confuse your mind. If your house was worth erecting, it is worth frequenting with constancy,—on both parts of the Sabbath. If the delightful views, the animating disclosures, the inspiring assurances, of that form of Christianity you advocate, are worth possessing, they are worthy of receiving your cordial countenance, your unfailing support. If Truth is here, she is waiting to bid you welcome.

Again: Within a few years, Sunday Schools have become to the tender mind a medium of much improvement. In many places they have been patronized and superintended by the first characters, and their influence is acknowledged to have been extremely beneficial. Bible-classes, too, when faithfully attended, have derived great advantage from a familiar exposition of the sacred volume. I need not say, my friends, that, to promote both these means of prosperity, I shall be most happy to co-operate with your exertions. The advantages of the present period, compared with those even of twenty or thirty years ago, are beyond calculation improved; and when we consider, that on the children and youth now rising around us,—that on these buds of the soul, now bursting into blossom and luxuriance, depend the health of the next generation, the salubrity of the public mind, the permanence of our institutions, civil and religious, and even the glorious harvest-time of the gospel, purified from the base admixture, the degenerate ingrafting of human fallibility; when we consider these things,—the consequences of good and evil, extending far beyond the vision even of imagination itself,—we cannot be too regardful of the claims of the youthful mind.

Permit me, in this connection, to make another remark. On a Christian association, where the truths of the gospel are presented, unless we all greatly err, in a form pre-eminently pure and Christian, I shall not have occasion, as I would hope, often to impress the remark. I refer to the duty of Christian baptism, that rite so interesting and expressive, and still so much neglected in this region. You say, perhaps, that you do not perceive its necessity and advantage. My friends, if you receive Jesus Christ, as your *master*, your perfect *exemplar*, the necessity and advantage of the rite are *not submitted* to your consideration and judgment. They are to be admitted as unquestionable. Words more unambiguous could not have been used to impress its observance. That divine personage, whose footsteps you would follow, and in whose redemption you hope to participate,—he perceived the importance of baptism, and he made it an indispensable preliminary to admission into his kingdom. Christ commanded, and assuredly he has never revoked his command. If therefore you have that respect for his character, which I trust you have, and which confidence in his wisdom *ought* to inspire; that heartfelt desire of resemblance, which humble followers ought to cherish; you cannot disregard his command, and not forfeit his favor.

The awful remissness of parents and others, in this respect, discovers the public feeling,—discovers what a feeble influence men allow the gospel to produce upon them. Do they too often merge this initiatory requisition? it may easily be imagined how they dispose of the remainder. But what can be more attractive, what can be more elevating than baptism! You immediately recur to the earliest period of our Lord's ministry. You perceive his love for the human soul. You see him taking children and even infants in his arms, putting his hands upon them, praying for them, and blessing them. You hear his affectionate language; you listen to the tender tones of his voice: Suffer those little children to come to me; forbid them not; for of such is the kingdom of God: even such dawning minds as these can the principles of my dispensation touch, improve, and sanctify.

Will you then, my friends, come yourselves, and bring your offspring, your domestics, your dependents to the baptismal font? with the truest emotion I repeat the Christian salutation of the apostle: Beloved! I wish above all things, that you may prosper and be in health. O then confide in him who came to be your exemplar, who fulfilled all righteousness, who performed every righteous ordinance. Confide in him; and be assured, that to the *sincere* performance of every command he will communicate the blessing of his Father.

My hearers, in desiring to promote the prosperity and spiritual health of your association, I must not omit the other ordinance of Christianity. When the table of the Lord is spread, as it is here every month; when the memorials of his death are enjoyed; discover your gratitude, your sympathy, your heartfelt remembrance. Greater love than this has no man discovered, that he lay down his life for his friends. But forever bear in mind, that you are not his friends, unless you observe whatever he has commanded you. This is the criterion of true Christians,—clear and unequivocal: volumes of philosophy could not make it more so. Can you ask me, 'What benefit will the water of baptism, what benefit will the elements of the supper, produce?' Tell me, my friends, what benefit showers produce to the parched earth; tell me what benefit,—what health to the soul,—fervent prayer produces; and I will inform you what benefit the ordinances produce. I say of the sacrament, as I said of baptism: Christ has commanded its observance: let that be sufficient. For every humble believer, for every modest disciple, it is amply sufficient. Do the will of the Savior, and you shall know concerning the ordinance: you will experience its wisdom and power.

My hearers, allow me to have the encouragement, that the researches I make in the sacred oracles, and my attempts to present them in their native simplicity and vividness, are not utterly ineffectual. If God sees you warmed with enthusiasm in regard to your several professions; if God sees you ardent on all subjects, except on those most interesting to the health of your heart; if God sees your indefatigable exertion in striving to accomplish your enterprises; O let him witness the same zeal, the same enthusiasm, the same ardor, to become his children, disciples of the best of masters, and heirs of the promises of eternal life. Your Father in heaven, gracious and merciful, entreats you by me this hour. Be your zeal enlightened; be your enthusiasm tempered; both in word and work, in persuasion and practice, discover the warmth and power of Christian faith, Christian hope, and Christian charity. Do not linger; do not delay the grand concern of human life; do not put it off from month to month, from year to year. Begin this day to connect earth with heaven, to secure that true prosperity I wish you,—even the health of your society, and the health of your immortal nature.

Finally: In promoting these two grand objects of your associating in the gospel,—I mean your welfare as a public body, and your well being as Christian individuals,—I rose this evening with a strong desire to assist you. The minute divisions of this subject are innumerable; to do them justice is the ministerial work of years; it has been my present aim, therefore, only to sketch a few of the more prominent, such as the character of the times, and the peculiarities of your situation, appeared to suggest.

You organized your parish, I have said, for the enjoyment of liberal Christianity. You cherished its doctrines as the truth of the Eternal, your refuge from the wild and monstrous imaginations of men, your sweet solace and never-failing support. You erected this house; and you welcome these developements of the Bible, which your reason and conscience approve. What course remains for you to pursue? What is the course of wisdom? Attach yourselves more and more to the interest of the cause you espouse. Molest the conscience of no one. Disturb the faith of no one. Be it your work to advance the prosperity of your own faith. Let it be known and seen, that you would sooner cut off your right hand, than desert the holy principles of this pure belief. Imitate the concert of measures, the embodied impulse of those, whom you consider as defending error. By unanimity of effort, things next to impossible can be accomplished; but without this co-operation of strength, the most promising cause under heaven is liable to be defeated and come to nothing.

I observed again: *Show* the *sincerity* of your conviction. Morning and evening, give your personal presence in your temple of worship. Do not resemble the restless spirit of evil;—going to and fro in the earth, and roaming up and down in it, seeking rest and finding none;—but be constant and composed, be attentive and devout, in this your own beauty of holiness.

I have mentioned the means of information and improvement, enjoyed by the young; and I have made allusion to the ordinances of the gospel, so simple in their form, so salutary in their influence. I now repeat what I said in the beginning: May the Bestower of all blessing grant us power to discern, and wisdom to perform; the light of truth to illuminate our path, and the energy of conviction to give impulse to our progress!

Glory be ascribed to our Father! not the aged apostle alone, not the dispenser of truth alone; it is the voice of infinite goodness you hear proclaim: Beloved souls! heirs of immortality! I wish above all things, that you may prosper and be in health. O then, my friends, be faithful to the voice of wisdom and promise. Be faithful to the voice of heaven, earth, and ocean. Be faithful to the voice of Jesus the mediator. Be faithful to the voice of that mysterious Being, in whose hand is your breath, and whose should be all your ways. Be true to your own nature, and give glory to his holy name. Thus secure the noblest aim of your enterprize,—the prosperity of your parish and the health of the immortal principle within you.

A DAUGHTER'S LOVE.

Sometimes, I was conscious of gathering roughness from the continued conflict with passion and prejudice, and that the fine edge of the feelings could not ever be utterly proof against the corrosions of such an atmosphere. Then I sought my home, and called my bird of song, and listened to the warbling of her high, heaven-toned voice. The melody of that music fell upon my soul, like oil upon the troubled billows—and all was tranquil. I wondered where my perturbations had fled, but still more that I had ever indulged them. Sometimes, the turmoils and fluctuations of the world threw a shade of dejection over me—then it was her pride to smooth my brow, and to restore its smiles. Once a sorrow of no common order had fallen upon me—it rankled in my breast like a dagger's point—I came to my house, but I shunned all its inmates. I threw myself down in solitude, that I might wrestle alone with my fate, and subdue it—a light footstep approached, but I heeded it not. A form of beauty was on the sofa, by my side, but I regarded it not. Then my hand was softly clasped, breathed upon, pressed to ruby lips. It was enough. I took my daughter in my arms, and my sorrow vanished. Had she essayed the hackneyed expression of sympathy, or even the usual epithets of endearment, I might have desired her to leave my presence. Had she uttered only a single word, it would have been too much, so wounded was my spirit within me. But the deed, the very poetry of tenderness, breathing, not speaking, melted 'the winter of my discontent.' Ever was she endued with that most exquisite of woman's perfections, a knowledge both when to be silent, and when to speak; and so to speak, that the frosts might dissolve from around the heart she loved, and its discords be tuned to harmony.—*Mrs Sigourney.*

FOR THE REGISTER AND OBSERVER.

BUCKINGHAM'S LECTURES.

Mr Buckingham professes by his lectures to throw new light on the Scriptures. He has stated that '*Idumea* was *universally agreed to be the country*' of Job: this is near the beginning of his Lecture fifth on Judea.

The fact is there is no such agreement on the subject, and when we consider the nice weighing of probabilities requisite to a decision, we can never suppose there will be such an agreement. I believe the country of Job was part of Arabia Deserta near the Chaldeans and close by that land of Midian where Moses' father-in-law lived, and where I conceive him to have written this beautiful version of some devout man's history in his father's neighborhood. This location is decidedly preferred by Rosenmuller as more probable—though he, and Mr Noyes, and every commentator worth noticing, say the Land of Uz must forever remain an uncertainty. Yet, having made this presumptuous assertion, that all men agree in calling Edom the native land of Job, Mr Buckingham proceeds from the description of opinions and customs in the book of Job to define at length those of Idumea! As if I should say Oscola had inhabited the city of New York, and from the common descriptions of his habits and character undertook to define minutely that of all the inhabitants of the empress city. He says 'we may even carry the evidence farther and look at the personal accomplishments, of the people, their ornaments, and dancing *as recorded by the sacred writer.*' From Job's mention of Arcturus, Orion, and the Pleiades, he is confident that the Idumeans were familiar with Astronomy: and, from the sadly mistaken translation of the declaration, 'I know that my Redeemer liveth,' he arrives at the astonishing fact, which of course is for the particular benefit of the 'enlightened' American public, that, tens of centuries before the Divine Messenger of a Resurrection appeared in Galilee the Idumeans were familiar with the sublime truth he came to reveal!!

Again, speaking of the passage of the Red Sea, Mr Buckingham quotes an answer of James Bruce, (than which none more absurd or impudent has ever got upon record) when asked whether it was impossible to pass through the Red Sea on foot. His reply was, 'If you believe the Bible you must believe it: if not, you do not believe the event ever happened, and, it is no use to talk about it.' And this Mr B. repeats as his own answer to the thousand times thousand similar questions respecting the coincidence of Scripture places with Scripture narration! It is difficult to conceive of any more direct insult to the honest seekers after truth—any mode of wounding truth herself in secret more direct, more cruel.

The doubter repelled by such arrogance will set it down as unquestionable that a direct answer must have unveiled some weak and torn spot in the robe of Christ—'he would have given me a decent reply had he dared,' will be his conclusion. "He will go away confident the Bible will not bear the torch of inquiry—mistrusting that all religion is but a gainful fraud.

Let us consider this question candidly a moment. What is the universally acknowledged fact? Why, that there was and is now *a ford*, by which the natives cross in safety over this sea, in the neighborhood of Ayoun Mousa. Leon de Laborde one of the best of western travellers crossed there with his camels. What then is the inference? why, that as the proper track of the Israelites lay near this or another similar crossing place they never would have thought of attempting its waters at any other point—not, without we suppose them wholly insane, and what then becomes of the Ancient Miracle? That remains: yes, remains a beautiful illustration of the way in which unusual divine influences operate together with those which are usual, and from their habitude unmiraculous. Had not the Jews proceeded by the usual grand road to the usual fording place and so after passing by the travelled course on the opposite coast a hundred miles must have been worked instead of one. But, God always employs subordinate means in conjunction with his supernatural manifestation to bring about the Miracle. Thus, Jesus might have filled empty vessels with wine by the word of his mouth: but water is to be first poured in. In the case before us, God followed the same general plan of his dealings. He directed them to a spot which afforded the greatest natural facilities, though not available (as all travellers have since found) at that precise period—there, by his strong wind, he caused the waters so to change their place that even the little ones of the host could pass them unharmed, but doubtless in trembling joy. Thus he rather extended the powers of Nature than endowed her at once with wholly new ones. Thus he suited his display of Almighty power to the circumstances and limited it to the occasion when his people's salvation required. The sudden destruction of Pharaoh's pursuing charioteers, on every explanation, must be considered *miraculous*—and it appears from the account that this chiefly awakened the praises of the ransomed of the Lord. At any rate we would be the very last to admit, at Mr B's or any body's request, that because an event is supernatural it must be absurd! Yours, F. W.

FOR THE REGISTER AND OBSERVER.

SUNDAY SCHOOLS.

In Mr Ware's article on Sunday Schools, to which the writer attempted to attract your attention in the last number of the Register, are many valuable remarks which should be perused by every Sunday School Teacher.

On the subject of the pastor's connexion with the schools, are found the following forcible and timely hints.

'We look upon the Sunday School as an instrument designed *to aid the Pastor* in that part of his charge which concerns the lambs of the flock. These are as much entrusted to his oversight, as the elder members of the congregation, and he is as responsible for the manner in which the invitations of Christ reach *them*, as for that in which they reach the public assembly. So far indeed as he may be regarded responsible for the character of the church with which he is connected, it is probable that *his action is on none so important as on the children.* He who looks back upon the ministry of twenty years, finds himself in the midst of a community which has grown up beneath his auspices, and whose condition bears distinctly the impress of his cares or neglect. He cannot refuse to feel, that it is in some most essential points what he has made it. The young people who are then taking the active places of society and managing its affairs, bring to their stations opinions, manners, culture of mind and heart, that have been very much determined by the character of his general intercourse with his society, and the pains he has taken for its improvement. If he had done less, they would have made less progress; if he had done more, they might have reached a higher standard.'

Now all this I like. It is unaccountable, utterly so, how a Christian minister can look with other than the deepest interest upon the children of his flock, and especially upon every effort that is made to instill into their little minds, the elements of Christian truth and duty. The Sunday School is engaged in this holy work. It comes forward *to help him in the performance of his duty.* He should meet it then with an open hand and an open heart. Gratefully should he extend to it his fostering care and bespeak for it the encouragement and support of the older brethren of his charge. He should often be present at its meeting to extend to the children and their teachers, that friendly word, that encouraging look, that smile of approbation which assures them that his heart is with them, that it beats with gratitude when he beholds the lambs of his beloved flock gathered together to receive spiritual nourishment from the lips of those who have grown up under the nourishing influence of the same fold. He should often attend the social meetings of the teachers; not to cast a gloom upon the interesting group, but to shed light upon their course, and make them more social still. It is a mistaken notion that Teachers are not pleased to see their Pastor on such occasions. He is always welcome if he come cheerfully and make himself, so to speak, one of them. There may be cases where his presence casts a shade upon the meeting by his *reserve*; but in such cases even his presence signifies that he thinks of them, and is therefore, occasionally at least, welcomed. Where this interest is not manifested, the Sunday School must suffer, though it will not necessarily fail of its purpose. It will suffer because the parish, seeing their pastor feels no interest in the Sunday School, will think lightly of the duty, or think it *not* a duty to put their children under its influence. It will suffer again, because he has light and experience which the teachers need and expect. It will suffer, too, because seeing his deadness of soul, they will be discouraged and have their faith weakened. Let him then reach out his 'right hand of fellowship' and let his heart go with it.

'Whatever else may be turned over to other hands, his children he must not lose sight of; he must see that they are taught, and know where and how.'

The importance of a high standard of character for a Sunday School Teacher is dwelt upon at some length and with much power by the writer in the Examiner. This is well. Such remarks can do no harm, nay, they must do much good. They are needed. Why is it not as important that the necessity of high moral character to a faithful Sunday School Teacher, should be insisted upon, as that our clergy should be men of high moral worth? And yet some seem to doubt the *expediency* of insisting on this point. It is thought by some that Teachers will be discouraged by having pressed upon them so often their responsibilities and the importance of exemplifying by their characters the truths they would impart to their pupils. But so it has never seemed to me. When we consider the perfect man is the only perfect Teacher; that our blessed Savior always held up the highest standard to his disciples, exhorting them to be perfect even as our Father in Heaven is perfect—and above all when we bear in mind the nature of our work, that it is nothing less than the unfolding the spiritual nature of the child, imparting to it often its first impressions of Christian Truth, and affecting its character through life, and finally when we reflect how much injury has accrued to the cause of truth, by the inexperience of some teachers, the presumption of others, and especially the bad character of too many who have taken upon themselves this high trust, when we bear in mind these considerations, how can we complain, how can we feel otherwise than grateful, when it is constantly urged upon us to aim at a lofty standard of character for ourselves, that so we may be more efficient in our exertions to raise that of the young charge which by the Providence of God is placed under our Influence? We cannot. No teacher, it seems to me, who gives to the subject proper reflection can come to a different conclusion, than that it is of the highest importance that purity of character should be insisted upon as a necessary qualification for the Sunday School Teacher. Without this our labors are inefficient; they are deletorious. If this consideration is constantly kept in view, few will volunteer their services in the cause from other than the purest of motives, and if any, by this course, are indeed to withdraw their labours and influence, I must say, they are such as should leave.

The following are Mr Ware's remarks on this important subject.

'It must be from a religious motive, from the action of a religious heart, that they (S. S. Teachers) address themselves to the duty, or it will be a cold and ineffective task, no pleasure to themselves, and no profit to their pupils. And is there not reason to apprehend that many amiable, well informed, well meaning young persons have been brought to this work, who yet are in no proper sense religious persons, and are therefore not likely to give a decidedly and impressively religious tone to their instructions? They can hear the lessons recited from the manuals; they can read to the class entertaining stories; they can talk of natural history and natural theology; but they are not accustomed to regard it all in a spiritual point of view, as to give a spiritual turn to what they do, and solicitously make all bear on the heart and character of their pupils. They have not that personal experience of the deep and various feelings pertaining to the Christian life, and that devotion to duty and God as the one thing needful, which would make them earnest to direct every word to the heart and conscience, and to count the growth of the spiritual character the single object to be attained. Yet so it should be, and until so it actually be, it is vain to expect those magnificent results of which we hear so much.'

As an individual teacher, and one who has had not a little experience and not a few opportunities for observation, the writer would attest to the justness of these views, and ask for them due thought.

At the approaching meeting of the Sunday School Society let not this subject be hurried over or passed by in the vain hope of discussing more interesting and important topics. Let it be urged with power. Let that eloquence and plainness which we have so often listened to when employed in the defence of schools and in praise of their conductors (which was needed then) be now employed in calling upon teachers to reflect upon the importance of cultivating in their own minds, exemplifying in their own lives, and enforcing by the weight of their own characters, the great truths which it is their aim to instil into the minds of little children.

I would conclude the present remarks with the following extract from the article under consideration. The 'little change in the system itself' which the writer speaks of will be discussed in another article.

'We do not know how the want (of a sufficient number of competent teachers) is to be supplied, except by ministers making themselves responsible for their schools to a degree that few are now, and by so throwing their whole souls into them, as to quicken the spiritual life of all the souls that are engaged; then, by exercising decidedly their responsibility in the selection and training of the teachers; so that religious attainment shall be more and more the one and the indispensable thing; and then again, *by a little change in the system itself*, which we are disposed to think of some importance, but which at the same time we would diffidently suggest, rather than boldly urge; it is, namely, *a diminution in the number of teachers.* We would ask, is it necessary that so many should be employed? Would not the work be better done by a smaller number?'

A TEACHER.

The Editor of the Raleigh Register gives the following pleasant anecdote of Chief Justice Marshall.

CHIEF JUSTICE MARSHALL.

We heard recently an anecdote of this distinguished man, which so strongly illustrates the dignity and simplicity of his character, that we venture to relate it, hoping that it may come into the hands of his future biographer, and be woven into the thread of his narrative. It occurred in this city, on the occasion of one of the Chief-Justice's periodical visits to hold the Federal Court for this District. The old Crier of the Court having removed or died, the Marshal, Gen. Daniel, selected a new recruit, and gave him, some days before-hand, the necessary Proclamations and forms to commit to memory, that he might be *au fait* when the Court met. The important day at length arrived, and the Crier, with his 'task well conned,' made his appearance, attracting the attention of every one by the loftiness of his stride, and an air of conscious self-importance which he made no effort to conceal. Every thing went off admirably at first. The Proclamation to Jurors, Witnesses, &c. were roared out most sonorously, and the time having arrived for charging the Grand Jury, the Chief-Justice pulled out his well-thumbed paper, and waiting a few moments for the usual caution of silence to be given by the Crier, but observing no movement to that effect, commenced his Charge. He had proceeded some way in it, when the Crier, aroused from his reverie, found what was going on, and considering the whole matter informal, with the quickness of thought, stepped into the bar, between the Court and Jury, and addressing the Judge in a mandatory voice, cried—'Stop, Sir! Stop, Sir!' The Chief-Justice, who seemed to see in a moment through the whole transaction, instead of ordering the Crier to prison for a contempt, stopped, as commanded, and quietly awaited the result. A dead silence reigned throughout the Court. The fall of a pin might have been heard. What now? mentally exclaimed each beating bosom. The astonishment depicted on every countenance may well

be imagined, when the crier, drawing himself up to his full length, bawled out—

'*O yes! O yes! O yes!* All manner of persons are required to keep silence, upon pain of imprisonment, while the Honorable Judge is giving his charge to the Grand Jury.'

When he had finished this proclamation, he turned to the Court with an air of complacency and a wave of the hand, and said to the Chief-Justice—'You may go on, Sir.' Every one expected to see the unfortunate crier sent to Jail, as a matter of course, but, without cracking a smile, the Chief-Justice commenced his charge *de novo*, and went through as though nothing had happened. He saw, at once, that the conduct of the crier proceeded from no disrespect to the Court, but from ignorance, and a desire to perform his duty punctiliously, and with the kindness so characteristic of the man, overlooked the whole affair. But the scene was one worthy of the pencil of Hogarth, and deserves to be recorded to the honor of that great and good man, who has passed from earth to his reward in Heaven.'

INDUSTRY AND HABITS OF DR DWIGHT.—Professor Ives, of New Haven, makes the following instructive reference to the late President Dwight, in a recent address before a Horticultural Society:

'He had the largest garden, the best culinary plants, and the finest fruits in the city, and all cultivated by his own hands. This fact will excite surprise, when it is recollected that he delivered a lecture to his class six days in a week, performed the duties of Professor of Divinity, and superintended the government of the college. He was the first in this city who cultivated the strawberry extensively and successfully. He demonstrated that an abundance of delicious fruit might be cultivated at a very little expense. He was a minute and accurate observer of the habits and laws of vegetables, and delighted in conversation to give or receive instruction in horticulture. He infused into his conversation, music and poetry, and he was listened to with delight, even when his theme was cultivation of cabbages. Dr Dwight was enabled to perform so much and so various mental labors, by invigorating his constitution by exercise in the open air. No one felt more strongly the sentiment of the poet:

'The idler is a watch that wants both hands,
As useless when it goes as when it stands.
Want of occupation is not rest;
A mind unoccupied is a mind distressed.'

SUMMARY OF PROTESTANT MISSIONS.

The editor of the Foreign Missionary Chronicle, having completed a general survey of Protestant missions, among the unevangelized nations, gives the following summary. It appears to be the result of a careful examination of the published documents of the several missionary societies both in Europe and this country, and is probably as correct as the means which are accessible will permit.

From this survey it appears that, in connection with various Protestant societies or boards, there are, in different parts of the great field, 797 missionaries, and 222 European or American assistant missionaries. The much larger part of these are married men. Of the ordained missionaries, including the United Brethren, who, perhaps, are not all ordained,—there are in West Africa, 24; South Africa, 94; the regions adjacent to the inland Seas, 49; China, Burmah, or India beyond the Ganges, 45; India within the Ganges, 165; Ceylon, 28; Indian Archipelago, Australasia, and Polenysia, 81; West Indies, 203; North American Indians, Greenland, and Labrador, 108. The returns of communicants and scholars are very defective, but give 98,720 of the former, and 96,478 of the latter. From the details of the survey we may safely estimate the entire number to be from one third to one half larger than have been numerically reported.

The number of missionaries, exclusive of assistants, in connection with the principal missionary societies or boards, as reported in this survey, is as follows:—United brethren, 105; Church missionary Society, 72 sionary Society, 110; Wesley Society, 170; Baptist Missionary 34; American Board of Commi Baptist Board of Missions, 40; M sionary Society, 30; Episcopal Board of Missions, 12; Presbyterian Board of Foreign Missions, 10.

A BRAVE OLD OAK.

'I am a member, in full communion, of the Congregational church of Quincy. Henry Adams, my ancestor, emigrated from England in 1634, and was one of the founders of this church in 1639. His son, Joseph, was long a member of the same church, and died in 1694, aged 68. His son, Joseph, was also a member, and died in 1736, aged 82. His son, John, my grandfather, was also a member and a deacon in this church, and died in 1760, aged 68. My father was long a member, and died, as you will remember, in 1826, at the age of 91. On my father's decease, I joined the same church. I had not joined before, as I was most of the time absent from home; but God has long been my hope, and now, as I am soon to die, I have a calm, and cheerful hope of joining my ancestors in a house not made with hands, eternal in the heavens.'—*J. Q. Adams.*

NEW YORK CITY TEMPERANCE SOCIETY.

We make the following extract from the ninth annual Report.

From the efforts of the society have succeeded the most gratifying results. But nine years have elapsed since the work commenced, under the auspices of a few philanthropic individuals; yet from this humble beginning has arisen a larger combination against this odious vice, than exists in any other city in the world. Within six years, more than 100,000 persons, by subscribing the pledge, have been enrolled members: and, as facts and official statistics show, with a corresponding improvement in the habits and condition of the population.

When this society was organized, but few individuals of adult years could be found who did not in some degree or in some form use intoxicating liquors as a beverage. The evil, too, was constantly deepening and widening. The public records of the city exhibited in seven years an increase of 14 per cent in the number of licensed liquor stores, above the increase of the population, and a rateable increase of pauperism and crimes. Yet no means were in operation which offered any effectual resistance. Strong drinks had indeed assumed the position, and were universally the authorized instruments of compliment and hospitality. Especially among the laboring classes had the occasions of drinking a form and a regulation, which was as imperative as ruinous. But within a few years, how wonderous the change effected both in the moral and physical condition of the people! The pernicious usages and customs referred to, are to a great extent broken up, and any one may now refuse to give or take the intoxicating cup, without loss of reputation for so practical an exemplification of temperance principles. So marked is the revolution in public opinion and practice, that not only is the use of strong drinks considered disreputable, but also the occupations which ministers to the drunkard's appetite; and but few persons who value the respect of their fellow men, are now found in the business, and fewer still who dare outrage the moral sense of the community, by defending pursuits so full of evil. If these statements need confirmation, they point to the public records of the city, which within nine years show a decrease of nearly 50 per cent in the number of licensed liquor stores, and nearly a proportionate diminution in the amount of pauperism and crimes occasioned by intemperance. And it is a striking fact, that while the value of the imports and exports of the city have in the same time for the purposes of the arts and manufactures increased four-fold, yet the importation of ardent spirit has diminished about two thirds, and the decrease in the manufacture and consumption of domestic spirit, is even greater than in the imported.

THE FAMILY STATE.—To render the family state what it should be, pains must be taken, constant and unwearied, by the heads of the family, to make it the scene not only of subordination and good order, but of improvement in interesting, useful knowledge, and of rational, innocent enjoyment. Home, to be an attractive spot to the buoyancy and cheerful vivacity of youth, must be made pleasant and delightful. It must have a hallowed charm shed over it, so that, even amidst the novelties and fascinations of the fresh, and fair, and beautiful world around him, the son, the clerk, the apprentice, may turn to it at all hours with fond anticipation of its quiet joys. Are effectual means used by parents and heads of families to make it so?

FOR THE REGISTER AND OBSERVER.

THE SAILOR'S RETURN.

How yearns the youthful sailor's heart,
Where'er his gallant ship may roam,
Whatever seas her prow dispart—
How yearns he for his friends and home!
There is no land in either zone,
Like that, the sailor calls his own!

My bark hath sailed o'er many a sea,
And many a shore my foot hath pressed,
Mine eye hath ranged o'er vine-clad lea,
And hills with fig and olive dressed,—
With awe on mountain summit gazed,
Where, erst, the red volcano blazed.

Yet, in my wanderings nothing woke
Such depth of joy within my breast,
As, when the morning twilight broke
And our familiar hills first blessed
My sight, thrilled through my spirit's core!
Yes! thou *art* fair, my native shore!

Why sleeps the breeze? Oh, for the wing
Of yonder sea-bird, idle there!
How would my eager spirit spring
And sail upon the yielding air,
And quickly cleave the little space
That parts me from each much-loved face!

My Sire! even now I feel the press
That speaks thy strong paternal love!
And Mother's, Sisters' fond caress,
A gentler, sweeter love that prove!
—Oh, blow, thou breeze! our canvass swell,
And waft me where my loved ones dwell!

—Our bark bounds joyous on once more,
As now the favoring wind has come,
And soon we gain the wished for shore.
Our sails are furled. I mark [illegible]

Quick, quick dispel my anxious fears!"
—"O Thou, who hear'st the orphan's cry,
Help us to bear this deep distress!
—Oh, brother—we are fatherless!" M.

CHRISTIAN REGISTER.

BOSTON, MAY 26, 1838.

ANNIVERSARY WEEK, AND THE PROSPECTS OF LIBERAL CHRISTIANITY.

In common with the majority of our Brethren, we look forward to the next week with pleasant anticipations. It is refreshing and encouraging to the friends of religion and morality thus to meet each other once a year, to communicate and compare their mutual experiences and the results of their labors; to devise plans and gather valuable suggestions for the improved conduct of the future, and to warm and strengthen each others hearts by sweet and sacred communion.

As liberal Christians, we have never yet been allowed to convene with so much cause for gratitude and mutual congratulation as is this year offered to us, in the present condition of our denomination, and the prospects of the religious world. In no former year, have our principles gained a wider circulation, or taken a deeper hold in the community. Our Churches in New England, and in other parts of the United States, are almost universally in a highly prosperous condition. Several new societies have been established at important posts. Healthful germs of Unitarian churches are quickening far and near. Many old parishes, having been revived by the settlement of able, zealous, and thoroughly furnished pastors, are flourishing with unexampled vitality. With scarce an exception, our clergy and their churches are bound together, in their independence, in the most delightful and truly christian-like harmony and peace. A decided and rational missionary spirit has every day been gaining ground amongst us. All the branches of our expenditure as a denomination, have been amply and generously supplied by the liberality of individuals and societies. A great number of auxiliaries to the American Unitarian Association have been formed by the General Secretary; and many influential names have been added to the list of its Life Members. And a more candid and charitable spirit has been generally manifested towards us by fellow christians of the different religious sects.

These circumstances, together with others which might be referred to, constitute bright and happy auspices to crown our approaching Anniversaries; which,—we may be permitted to add,—those who have the direction of their exercises, have spared no pains to endeavor to render interesting and profitable.

N.B. *We would give notice to all the Clergy of our denomination that tea will be provided for them on Tuesday, Wednesday and Thursday evenings, at the usual place, at half past five o'clock.*

WORCESTER COUNTY SUNDAY SCHOOL SOCIETY.

A venerable Father in the ministry has sent us the following Report, with a request that it may be published in the Register of this week. It gives us much pleasure to comply with his wishes.

The remarks which it contains, are wise and seasonable, and the anecdotes interesting and to the purpose.

FOR THE REGISTER AND OBSERVER.

Mr Editor,

The Sunday School Society in the County of Worcester, held their annual meeting at Harvard the 16th inst. Prayer was offered by the Rev. Mr Lamson of Berlin. The Rev. Mr Stebbins, of Leominster delivered a sermon from Matth. xix. 14. Addresses were made by the Hon. Mr Hoar of Concord and Rev. Mr Palfrey of Grafton. The scene was one of peculiar interest. A numerous assembly manifested a deep interest in the great object of the Association, and expressed their warmest approbation. The Directors made their annual report. You will confer a favor by giving it a place in your useful paper.

REPORT OF THE DIRECTORS.

The Directors meet the Society on this fourth anniversary with more than common reasons for devout gratitude. A chief reason, and which comprises all the others, is found in the facts of which there is satisfactory proof, that within our limits the Sunday School interest is decidedly progressive. Reports have reached us from 11 of the branches of the Society. These inform us of 1753 pupils and 272 Teachers. The number of pupils in each school during the past year is as follows: Berlin 90; Bolton 100; Fitchburg 200; Grafton 100; Harvard 65; Lancaster 270; Leicester 42; Leominster 165; Northborough 238; Sterling 353; Worcester 130.

One sentiment is prominent in all the Reports, viz. that the prejudice against Sunday Schools has chiefly subsided; that they have been an important means of producing a more general attendance on public worship; that a spirit of devoted inquiry on the part of parents has been enkindled; that a goodly number of our young men and women who have volunteered their service as Teachers, have been led more highly to prize christian truth; to 'seek for it as for silver and to search for it as for hid treasures;' that they have become more serious and exemplary; and have been excited by their course of reflection and reading, to give themselves up to the Lord in an everlasting covenant. In these reports there is also a general admission, that there is a gradual growth of our Sunday schools and of the interest of the pupils; that these schools are to be relied on as a main pillar of the spiritual edifice; that without them the preached word will be a comparatively inefficient instrument; that we are to look to them for nurturing and maturing the [illegible] ter in the rising gen- [illegible] cement the union of [illegible] m from sectarian in- [illegible] nhance the sum of [illegible] ing on the latter day glory of the Church.

In the reports from Northborough and Leicester, events are presented of peculiar interest. In the Sunday school in Northborough was a child, a female, of 12 years of age. She possessed a lovely spirit and was an obedient and docile pupil. In providence she was overtaken by a violent, short, and fatal disease. Her mind was in exercise to her last hour. She saw no terror in death, but looked for happiness beyond it from living with her Savior. In some of her last moments she was visited by her young friends; received them with a smile: bid them an affectionate farewell, and sent by them to her schoolmates this message, than which the sages of the world have never penned a more simple, penetrating, comprehensive, and solemn article of counsel. 'Tell them from me, if they would die happy they must be good.'

The case communicated from Leicester is a remarkable proof of the value placed by a child on the Sunday school. A boy of nine years of age after a sickness of severe suffering, died. On one of his last days, and believing that he must die, he said to his mother, 'that he felt very glad he had been to the Sunday school.' His minister gives this additional testimony. 'In conversation with him myself I found that the lessons he had learned of God were affording him much comfort in his last moments.' May all our children and youths, in view of the uncertainty of life realize that the day may come in which a recollection of the time they have spent in gaining christian knowledge and the habit they have formed of remembering their Creator in the days of childhood and youth, will be the chief and only adequate ground of support and hope.

In common with the Teachers and their fellow christians in general, the Directors know that in the christian community there is still a remnant of unbelievers in the magnitude and utility of the Sunday school.

The plea is urged by a part of this class, that the giving of religious instruction, apart from what is statedly dispensed on the weekly Sabbath, is the exclusive duty of parents and guardians.

It is owned that their natural relation and the opportunities which constantly offer are highly favorable for the exertion of a religious influence. No situation and no labors promise so desirable results and encourage the expectations of so rich and plentiful harvest as those of solicitous and devoted parents, especially affectionate, engaged, and pious mothers. Although we may often and justly complain of notorious and inexcusable neglect, we may not always ascribe the omission of wholesome instruction to parental indifference and recklessness. Allowance is to be made for the pressing nature of the avocations, cares, labors, and unavoidable interests of the domestic circle. Still the Directors are of deliberate opinion, that in cases of the most exemplary vigilance and fidelity in parents, there is the highest reason why from principle patronage should be extended by them to the Sunday school, and their children regularly sent thither for instruction. These children will then be under the immediate watch and tuition of those whose special employment it is to give this instruction. It will not then appear to the children as an accidental, occasional, customary, but a necessary and imperious duty. A laudable emulation will be excited. The being associated with other children in this good work will attach to it a high value and enkindle and keep alive this emulation. Nor dare we withhold our serious apprehension, and this arising from the too general neglect of teaching at home and also of an attendance on public worship, that if a Sabbath school be not instituted and religion be not taught and learned there it will in some instances never be learned.

Incredulity in regard to the moral and religious efficacy of the Sunday school is manifested by some professed believers in the good effect and the sufficiency of the moral and religious instruction in our common schools.

The Directors deem it no want of candor to remind sceptics of this class of their imperfect and limited knowledge of the character and the deficiencies in these schools. In the age which preceded us, the opinion is well founded, that religious instruction being made to set aside and supersede all other instruction was carrying to an extreme what we believe to be an inalienable obligation. How happens it that in America, and certainly from personal knowledge we may come to a competent judgment of the existing condition of New England, how happens it that we have so entirely apostatized from the course of our progenitors? How happens it that in Prussia, Holland, Germany, all of whom we have believed to be behind us in the adoption of means and efforts for advancing a christian education, should be so greatly our superiors. In their elementary schools—in all their literary institutions, the teaching of religion in some form, especially what relates to its practical character, is a primary and essential principle. We ask you, (if it be not too humbling a task) to look at the length and breadth of the christian instruction which our children receive. Our books are in common, judiciously selected and attentively read. Possibly once in the day a portion of the new Testament is read. No prayer is offered. Few if any practical suggestions fall from the lips of the teachers. If your children become proficients in christian wisdom, it will not be the fruit of instruction given them in our common schools.

Permit then your Directors, to state the imperfections of these schools as a reason, and we think a sufficient reason in vindication of the Sunday School. We wish our children to be theoretical and practical Christians. Do you ask us concerning the character of the religious views into which we wish them to be initiated? Our first desire is that they may be saved from every sectarian bias. We wish all their impressions respecting the character of God, of his Son, the terms of forgiveness, and whatever relates to their accountability as moral beings. To have a practical tendency and influence. Let them be brought to the Sunday School and they will receive these lessons, and imbibe these principles. Let them come hither, and we may hope they will be made wise unto eternal salvation.

The danger of multiplying religious exercises is not less frequently now with more reason urged as an argument against Sunday Schools than those already stated. The Directors are apprized that religious exercises by their frequency, prolixity, uninteresting character are in youthful minds the direct and unhappy occasion of weariness and disgust. We hope, and from past experience we are persuaded that we are associated with Teachers who have formed correct ideas of the character of the young. We wish more deeply to impress them with the obligation they are under by reading, reflection, patient inquiry, to awaken in their pupils and to keep alive a rational curiosity. Let it be your earnest endeavor to conciliate their affections, to induce them to intermeddle with all wisdom. You are aiding in carrying forward an experiment which commands the approbation and is occupying the talents of the most enlightened and pious in this Christian community. In no one measure have disciples of all denominations more cordially united than in aiming by Sunday Schools to build up and to extend the Redeemer's kingdom. Thus far the enterprize has had wonderful success. May Teachers by the adoption of the best methods of communication, by possessing themselves of correct views of religion that they may impart them to their pupils, and by exhibiting in their own character, the benign influence of our holy faith, be honored as instruments in this great and good work.

The Directors will close their report by an extract from a communication of one to them who has long been a Superintendent and Teacher of a Sunday School. We give it because it contains a train of thought happily fitted to obviate the objections, dispel the fears, and establish the hopes of the Teachers in our Schools. It is thus introduced, 'Our Teachers often say they do not see that they do any good. But striking and extraordinary effects of religious instruction upon the mind and heart of children are rare. We are not to believe however that no good is done because no such proofs are furnished. I doubt not that children are better children through the influences of the Sunday School. It is however the future and distant harvest for which we principally labor. We seek to lay the foundation of character. We would implant the right principles of action. We would give the mind an unchangeable bias to virtue, to duty, and to God. We are content without precocity; and have abundant reason to be satisfied if those now taught shall one day become good citizens; faithful husbands and wives; devoted fathers and mothers; and exemplary Christians. That our labors here will be crowned with many such results I can have no doubt.'

After a recapitulation of some motives to inspirit the teachers in our Sunday Schools he adds this summary. 'Who shall realize the rewards of virtue better than he who studies to press its claims upon young and tender minds? Who shall better appreciate the beauties and glories of the Savior's character than one who from week to week describes them, and attempts to make others feel and admire them? Who shall understand his obligations and responsibilities, if he does not who is habitually meditating upon them, and pressing them home upon the heart and conscience of his pupils? And who, except the minister of the Gospel, can be so well prepared for that first of human responsibilities, the education of a family of children, as the experienced and faithful instructer in a Sunday School? May I not say, happy the young man or woman, who resolves to engage with heart and soul in the blessed work of Sunday School Instruction.'

It will be remembered that in the last Report of the Ministers at Large, Dr Tuckerman informed the Executive Committee of the Fraternity of Churches, that, within the coming summer he should give a fuller exposition of this ministry, than he had previously been able to give. We are glad to learn that this work will probably be published within the next week. Its title is 'The Principles and Results of the Ministry at Large in Boston,' and the volume we are told will probably contain about 300 pages. We learn that the Edition to be published is a small one. We cannot however doubt that there will be a demand for it, in all the denominations of Christians in the city. This Ministry has many warm friends here. Its principles can hardly fail to secure for it approbation and confidence; and its results which are known to many, should make it one of our most cherished institutions.

BRITISH AND FOREIGN UNITARIAN ASSOCIATION.

We have received the 12th Annual Report of this Society. Our Brethren are contending with many obstacles, and yet laboring with untiring zeal and good hope, on the other side of the Atlantic.

The following are among the resolutions which were adopted at the Twelfth Annual general meeting, held in the Chapel, Essex Street, 21st of June, 1837. Abraham Clarke, Esq. in the Chair.

Resolved, That while we entertain those solemn and affecting considerations which naturally spring from the demise of a patriotic and beneficent Sovereign, and recollect with respect and thankfulness the eminent services rendered to the great cause of civil and religious liberty by his late Majesty William the Fourth, we cannot but express our earnest admiration of the declared sentiments with which our young Queen has just ascended to her high station as Sovereign of these realms,—our participation in the loyalty and allegiance due to her from all her subjects,—and our joyful hope, that entering upon her momentous duties under a religious sense of responsibility, she will be enabled by that Divine Blessing which she seeks, and agreeably to her own memorable declaration, made yesterday to the Lords of the Privy Council,—'*to secure to all the full enjoyment of religious liberty*,' and 'steadily to protect the rights, and promote to the utmost of her power the happiness and welfare of *all classes of her subjects*.'

That this Association is eager to acknowledge its grateful sense of the liberality and public spirit of the English Presbyterians in Lancashire and the adjacent counties, in carrying the cause—the Attorney General *v.* Shore—(affecting Lady Hewley's charities) by *appeal* to the *House of Lords*, and that they entertain the hope that the ultimate decision in both the Hewley and the Wolverhampton cases will acknowledge the just claims and fulfill the reasonable expectations of the Presbyterians and Unitarians of England.

That the cordial thanks of this Association are hereby given to Viscount Melbourne and the rest of his late Majesty's ministers, for their wise, just and healing measure for the abolition of Church Rates; an impost which is injurious to the Church, degrading to Dissenters of all classes, and productive of animosity and dissension throughout the country. And that this resolution be communicated to Viscount Melbourne, and others of his late Majesty's ministers at the discretion of the Committee.

That this Association is happy to express once more their fraternal feelings towards their American Unitarian brethren, that they accept as a token of Christian kindness the appointment of the Rev. Ezra Styles Gannett as their Representative at this Anniversary, and that they lament his absence, and particularly the cause of it; and cordially wish the restoration of his health and the prolongation of his valuable labors on behalf of the pure Gospel.

THE BIBLE THE BREAD OF TEMPORAL LIFE.

We have somewhere seen it stated that there is a little parish in England, where the Bible is not read, which pays for the support of the poor $5772. There is also a parish of the same size in Scotland, under the influence of the Bible, which pays for the same purpose $106. A Roman Catholic Bishop, in a certain district of South America, proclaimed to the people, that they must not read the Bible, and promised that he would feed all their poor. One morning before breakfast, he counted 1700 beggars before his door.

In the state of New York, it is reported that 41 out of 42 children are in the common schools, while but 8 out of 40 attend Sabbath Schools.

HISTORY OF THE CORRUPTIONS OF CHRISTIANITY.

This valuable work of Dr Priestley's, has been long out of print; and of course, has been accessible to comparatively few of those reading and thinking Christians who would be both benefitted and interested by its perusal. We are very happy to see that a cheap edition has just been published by J. & J. W. Prentiss, of Keene N. H. under the editorial supervision of Rev. A. A. L., who has in some parts abridged the work, and added several Appendices, consisting of appropriate extracts from the writings of Dr Channing, A. Norton, H. Ware Jr., G. Ripley, O. Dewey, H. E. Huidekoper, A Lamson, &c.

This volume, containing as it does the most correct historical view that has yet been given to the world, of the corruptions of the pure religion of Jesus, deserves to be extensively circulated, and will, without a doubt be much read by intelligent Laymen.

We subjoin a few extracts from the Editor's preface.

In re-publishing this work, no sect whatever is to be considered as implicated in the responsibility, but only those individuals, the Editor and the Publishers, who have acted in the matter. Again, because the work is deemed worthy of re-publication, it is not to be inferred that assent is given by those engaged in it, to every opinion, argument, and statement therein; though of course the book would not have been offered to the public, except on the ground of general agreement with its tenor, and a strong conviction of its merits and usefulness.

The views of Dr Priestly differ much in several respects from those of a large portion of the Unitarians.

The following is a book of *facts*, not merely the statement of *opinions*, and though some may not agree with the author in all his inferences from historical facts, yet all are here furnished with a storehouse of invaluable materials for making up independent judgments of their own on the subjects discussed.

One word is demanded by the aspersions that have been freely and generally lavished upon the author. Quite a common idea has been that he was an infidel in disguise, industrious in sapping the foundations of Christianity, and poisoning the minds of men, yet holding on the name of Christian, that he might do his fell work all the more effectually—an error as great, as to confound the surgeon who uses the lancet to save life, with the assassin who thrusts in his dagger to destroy it. Priestly cut off with a courageous and skilful hand the gangrened excrescences, but he left the true body restored and healthful. It was his jealousy for the purity of Christianity that drew down upon him persecution whilst living, and dishonor upon his posthumous reputation. That he was a sincere Christian, in his heart, his life, and his writings, all who were intimate with his character and conduct, and have perused his works, earnestly testify. One who was personally acquainted with him uses these words: 'I can truly say that I never met with any one who was superior to him in the greatest and most lovely qualities. Without any affectation of sanctity, he was habitually of a devout frame of mind; perhaps no human being was more in a practice of referring every thing to God. He had learning and knowledge enough for a dozen respectable men; yet he had all the simplicity of a little child. There was a charm about his conversation, which caused many to respect and love him, although they continued to adhere to an opposite creed—witness the eloquent eulogies of Robert Hall and Dr Parr.'

The work is on sale in Boston at B. H. Greene's Bookstore, corner of Washington and Water Sts.

DIVISION IN THE PRESBYTERIAN CHURCH.

Our Readers are sufficiently aware of the differences that have for several years past existed in the Presbyterian Church, between what are called the *Old School* and the *New School* parties. Much asperity of language and bitterness of feeling have been exhibited on both sides. The character of the discussions and doings of the General Assembly of 1837 was the subject of much comment in all parts of the country, and of deep regret to all who are zealous of the honor of religion as it is involved in the conduct of its professors.

The contention between the two parties had been continually heightening until the time of meeting of the Assembly of 1838, which convened at Philadelphia on the 17th of the present month. As soon as the religious services with which the meeting was opened were over, a scene of confusion ensued, which terminated in the secession of the new school party. Both parties claim a majority of the Delegates; and both claim to be *the* General Assembly of the Presbyterian Church. It is difficult to foresee how the matter will terminate. Without a miraculous change of heart on both sides the Church is rent in twain forever.

The two parties give different statements of the doing of the meeting. Our Readers shall have an opportunity to hear both sides.

The following is from a paper of the OLD SCHOOL.

Immediately after the sermon, the Moderator took the chair, and offered prayer. The Clerk was called on to read the roll, which had been regularly made out, but before this could be done, Dr Patton rose and insisted upon reading a resolution which had been adopted by the New-school convention. The Moderator declared this to be out of order, before the house was organized. He for some time persisted, but finally gave way. The roll was then called, and Rev. Erskine Mason arose to read the same paper, but as the Moderator was at the time calling for any other commissions which might be in the house, he was also pronounced to be out of order. Mr Cleaveland then rose and with a disregard to all decorum seldom witnessed in any place, proceeded in defiance of all the authority of the Moderator to read the resolution. The New-school party then rose in the most disorderly manner, yelling and shouting and voting, pretended to organize by the appointment of a moderator and clerk, and then amidst the clapping of a dozen or two of their party, [illegible] ed to the Rev. Mr Barnes' church; crying out as they retired, 'the General Assembly of the Presbyterian Church will meet in the First Presbyterian Church!' The orthodox delegates, which were nearly two to one to the New-school, remained quiet in their seats during this outrage; and when the house was quieted they elected the Rev. Wm S. Plumer, Moderator, and the Rev. Elias W. Crane, Temporary Clerk. The agony is thus over; the Church is redeemed; the New-school party have seceded, and in the estimation of a very large auditory which behaved with exemplary propriety, with the exception which we have mentioned, utterly disgraced themselves. We have no time for further comment at present.

A New School paper gives the subjoined version of the proceedings.

After the prayer, the Rev. Wm. Patton, D. D. from the Third Presbytery of New York, rose and asked leave to offer a preamble and resolutions.

The Moderator declared him to be out of order, and refused to allow them to be read. Dr Patton then stated that he was very desirous to have them put and passed upon, without remark or debate. The Moderator again declared them out of order, as the next business was, the report of the clerks upon the roll. Dr Patton then appealed from the decision of the chair, and the Moderator declared the appeal to be out of order, and refused to put it, and directed the clerk to make his report upon the roll. Dr Patton then declared to the Moderator that the paper he wished to read had relation to the for-

ming of the roll. The Moderator then stated that he was out of order, as the clerk was on the floor. Whereupon the Moderator was reminded by Dr Patton that he had the floor before the clerk.

The Moderator directed the clerk to proceed with the report on the roll, and Dr Patton thereupon took his seat.

The reading of the report being finished, the Rev. Erskine Mason, D. D., from the Third Presbytery of New York, rose and offered a resolution, that the commissioners from the excluded synods should be put upon the roll. The moderator declared it out of order.

Dr Mason then said, that with the greatest respect for the chair, he must appeal from the decison. The moderator declared the appeal out of order and refused to put it.

The Rev. Miles P. Squier, from the Presbytery of Geneva, then rose and addressed the chair, stating that he had a commission from the Presbytery of Geneva, which he had presented to the clerks, who had refused to receive it, and he demanded his right to his seat, and required his name to be enrolled. The moderator asked him if the Presbytery of Geneva was within the Synod of Geneva; Mr Squier replied that it was within the bounds of the Synod of Geneva. The moderator then said, 'we do not know you,' and refused the demand, declaring it out of order.

These repeated refusals of the moderator and clerks of the General Assembly of 1837, to perform the duties of their respective offices, in the organization of the General Assembly of 1838, till its own officers should be appointed, thus impeding the constitutional progress of business, the Rev. John P. Cleveland, of the Presbytery of Detroit, rose and stated in substance as follows: 'That as the commissioners to the General Assembly for 1838, from a large number of presbyteries, had been advised by counsel learned in the law, that a constitutional organization must be secured at this time, and in this place, he trusted it would not be considered as an act of discourtesy, but merely as a matter of necessity, if we now proceed to organize the General Assembly for 1838, in the fewest words, the shortest time, and with the least interruption practicable—he therefore moved, that Dr Beman, from the Presbytery of Troy, be Moderator, to preside till a new Moderator be chosen. The motion was seconded by the Rev. Baxter Dickinson, from the Presbytery of Cincinnati, and no other person being nominated, the Rev. Dr Beman was unanimously appointed such Moderator.

It was then moved and seconded, that the Rev. Erskine Mason, D. D, from the Third Presbytery of New York, and the Rev. E. W. Gilbert, from the Presbytery of Wilmington, be clerks *pro tempore*, and no other persons being put in nomination, they were unanimously appointed.

The Rev. Samuel Fisher, D. D., of the Presbytery of Newark, was then nominated as Moderator of the General Assembly, and no other person being put in nomination, he was chosen by a very large majority.

The Rev. Dr Beman thereupon, announced to Dr Fisher, that he was duly elected the Moderator of the General Assembly, and on leaving the chair, informed him that he was to be governed in his office, by the rules of the General Assembly hereafter to be adopted.

The Rev. Erskine Mason, D. D., was then chosen Stated Clerk, and the Rev. E. W. Gilbert, Permanent Clerk of the General Assembly.

The following notice had been previously delivered to Dr Beman:

'Resolution of the Trustees of the Seventh Presbyterian church, adopted May 7th, 1838.

'*Resolved*, that the General Assembly of the Presbyterian church, which is to convene in Philadelphia on the 17th inst., and which shall be organized under the direction of the Moderator and Clerks officiating during the meeting of the last Assembly, shall have the use of the Seventh Presbyterian church during their sessions, to the exclusion of every other Assembly or Convention, which may be organized during the same period of time.

Signed, JAMES SCHOTT,
Presdt. of the Board of Trustess.'

It was moved, and seconded, that the General Assembly now adjourn, to meet forthwith in the Lecture Room of the First Presbyterian Church in this city: The motion to adjourn, was carried unanimously.

The moderator then audibly announced that the General Assembly was so adjourned, and gave notice that any commissioners who had not presented their commissions, should do so at the First Presbyterian church.

We cannot wonder at this dismemberment of the Presbyterian Church. No alliance has the principle of endurance, and all ties that bind men together must gradually dissolve or suddenly be snapped asunder, except the *perfect bond*—the love that unites free and enlightened souls.

This catastrophe and all the dissensions of the Presbyterian Church, should not shake our faith in Christianity or in man, but only in *creeds*, and *partizans*, of any thing narrower or more exclusive than the TRUTH itself.

LIFE OF REV. JONATHAN MAYHEW, D.D.
BY ALDEN BRADFORD, L L.D.

Among the substantially useful and interesting works which have recently issued from the Boston Press, is a Memoir of this distinguished Clergyman, who was Pastor of the West Church and Society in Boston, from June 1747 to July 1766.

As an evidence of the accuracy of the work and of the abundance and variety of information which it contains, it is only necessary for the fact to be mentioned that it has been prepared by one so justly conspicuous in the historical department of American Literature as is its venerable author.

The subjoined extract from the Preface exhibits the reasons which induced Dr Bradford to undertake the work, and also indicates the author's peculiar competency and fitness for the task which he has undertaken.

At a very early age, I imbibed sentiments of great respect for the fathers of New-England; and was induced to study their character and history with some care. And a similar taste led me to study the character of our immediate predecessors, who possessed much of the spirit of the three first generations, and from whose conduct and principles one may learn what were the peculiar 'features of that age.' Many of the contemporaries of Dr Mayhew survived him, by twenty-five years; and with several of them I had a personal acquaintance—as Gay, Chauncy, Cooper, Shute, Turner, West, Tucker, Hemmenway, Webster, &c.

Fifty years ago, some of the most eminent men in Massachusetts expressed a wish to have the works of Dr Mayhew re-published, with a memoir of his life and literary labors. They considered this to be justly due to his memory, as well as extending a knowledge of his writings, which they deemed important, as furnishing an able defence both for rational religion and republican freedom. It seems due also to the New England character for talent and learning, particularly theological knowledge, that such a ripe and liberal scholar as Mayhew, should be honorably noticed, and his useful writings preserved and recollected. By the influence of his elevated theological views, a new era commenced in the Christian church, among the descendants of the puritans. And from his day, men have been no longer obliged to discard reason, to be religious, either as to their belief or practice.

This volume is calculated to exert a favorable influence upon the progress of liberal and enlightened views of Christianity. It is dedicated to Rev. Charles Lowell, D.D.

MASSACHUSETTS TEMPERANCE SOCIETY.

This Society established over twenty years since, and which may justly be called the Pioneer Society in the glorious temperance reform, holds its anniversary at the Old South Church on Sunday evening next, at half past 7 o'clock. The address will be delivered by the Rev. T. M. Clarke, Rector of Grace Church in this city. The occasion is one of interest to every patriot, parent and Christian, and we hope the house will be well filled, especially by our *young men*, who must complete the good work, their fathers began.—*Communicated.*

We are pleased to learn that the Sunday School Teacher will be edited next year by Rev. Charles F. Barnard, assisted by a number of teachers. This periodical has been well conducted hitherto, and we have no doubt that it will extend its circulation and influence under the new arrangement.

The Address before the Berry street conference, will be delivered by Rev. Convers Francis D.D of Watertown.

AMERICAN UNITARIAN ASSOCIATION.

The Treasurer of the American Unitarian Association, acknowledges the receipt of the following sums.

From the Ladies of the Westminster Congregational Society Providence to constitute Mrs Jane Farley a Life member of the Association. $30

From the Ladies of the Rev. Ralph Sanger's Society, Dover, to constitute him a Life member of the Association. $30

From the Auxiliary Association in Charlestown. $80

From Joseph A. Barker, Providence, to constitute himself a Life member of the Association. $30

From Providence Auxiliary Association. $100

From Milton Auxiliary Association. $40

From Peterboro', N. H. Auxiliary Association. $35

From Miss Abigail Abbot of Peterboro', N. H. to constitute herself a Life member of the Association, balance of subscription. $24

From Wayland Auxiliary Association. $13

From the Auxiliary Association in Rev. Mr Motte's Society, Boston. $32

From the Auxiliary Association in Rev. Mr Sewall's Society, Danvers. $70

The Treasurer of the American Unitarian Association, acknowledges the receipt of One hundred and fifty dollars, from the Auxiliary Association in Providence, for the support of the General Agency of the Association: Also, Twenty dollars from the Ladies of the Rev. Mr Sewall's Society Danvers, for the same objects.

In the Christian Register of Feb. 17th, the Treasurer of the American Unitarian Association acknowledged the receipt of $5.06 from George Merrill Philadelphia, which should have been expressed as Donations from Members of Rev. Mr Furness Society, in addition to a sum previously received.

RELIGIOUS INTELLIGENCE, ETC.

Russian Greek Church.—A writer of the New York Commercial Advertiser, in an article on the religion of Russia, makes the following statements.

The Russians have a great regard for their religion. They have great respect for their priests and their churches. There is vast superstition among them, and many erroneous doctrines and practices exist in their church, which is the Greek church. I speak now of the great mass of the Russians. They are better than the Roman Catholics, in three respects—their priests marry, at least all excepting the highest dignitaries—they do not oppose the scriptures being read by the people, without note or comment, and though they use the apochryphal books of the Old Testament, they do not hold them to be canonical; there is, therefore, good ground to expect a gradual and thorough reformation among them, as light increases. But they pray for the dead, administer the sacrament of the holy supper to infants, (as I have seen them do,) pray to saints, and do other things which the word of God has no where enjoined.

Their churches are gaudy in the interior, rather than beautiful. Their priests, with their long beards and gorgeous robes, have a very imposing appearance in their performance of their official duties. In general they have a look of benevolence, sincerity, and simplicity. Many of them are very ignorant. Their duties are extremely onerous, and most of them are poor, very poor. Including students and all classes, the clergy of the Russian Greek church is said to be about 250,000!

Missionary Chronology.—The following list, from the London Christians' Penny Magazine, includes only the British Societies:

America, it should be remembered, was first colonized by missionary efforts, commencing in 1620, from which several institutions arose; among which are to be reckoned 'The Incorporate Society for Promoting Christian Knowledge,' formed in 1698, and a branch of this, denominated 'The Society for the Propagation of the Gospel in Foreign Parts.' These arose out of the *First Bible Society*, formed in 1670, at whose head was Dr Thomas Gouge; and the 'Society or Company for Propagating the Gospel in New England and the parts adjacent in America,' in 1663, whose principal founders were the Rev. Richard Baxter, Henry Ashworth, Esq. and the Hon. Robert Boyle.

1709. Society for Promoting Christian Knowledge in the Highlands and Islands of Scotland.
1732. The Moravian Missions commenced.
1736. Rev. John Wesley went a missionary to Georgia.
1737. Rev. G. Whitfield went to join Mr Wesley.
1750. The Book Society for Promoting Religious Knowledge among the Poor. This was a kind of Bible Society; and as its subscribers receive back their amount of subscription in the most valuable religious books, chosen by themselves, at a reduced price, with liberty to purchase any amount at the price, we recommend it to the consideration of all our readers.
1780. The Naval and Military Bible Society.
1784 and 1817. In the former year, Mr Wesley, in Conference, determined on sending assistance to America, and various labours were undertaken in the West Indies, under the direction of Dr Cooke; but in the latter year, the Methodist Missionary Society was formed.
1785. The Sunday School Society was formed.
1792. The Baptist Missionary Society.
1795. The London Missionary Society.
1796. The Scotish Missionary Society.
1796. The Village Itinerancy, or Evangelical Association for spreading the gospel in England.
1796. The London Itinerant Society.
1797. The Baptist Heme Missionary Society.
1799. The Religious Tract Society.
1800. The Church Missionary Society.
1803. The Sunday School Union.
1804. The British and Foreign Bible Society.
1805. The British and Foreign School Society.
1806. The London Hibernian Society.
1808. The Society for Promoting Christianity among the Jews.
1812. The Prayer-book and Homily Society.
1814. The Irish Evangelical Society.
1816. The Irish Society.
1818. The Port of London Society for Promoting Religion among the British and Foreign Seamen.
1819. The Home Missionary Society.
1822. The Irish Society of London.
1823. The Ladies' Hibernian Female School Society.
1825. The Christian Instruction Society.
1828. The British Society for Promoting the Religious Principles of the Reformation.

TO SUBSCRIBERS.

The publisher of the Christian Register regrets that he is under the necessity of again asking the attention of subscribers to their unsettled accounts. The receipts for some time past have been quite inadequate to meet the current wants of the paper. Though one, or even two or three year's subscription of an individual is of little comparative moment, by itself, yet it is easy to perceive, that the withholding of one thousand of more of these small sums, all due to an individual, may occasion, (as is the case at this moment,) serious embarrassment; especially when it is considered that the paper must continue to be issued *weekly*, and hence, from the very nature of the business, a new loan to subscribers, of at least one hundred dollars a week (and without interest) is required,—whether any returns are made or not.

The distance and scattered situations of a large portion of subscribers, and the smallness of individual sums due, render it, as a general rule, quite impossible for the publisher, without a ruinous expense and loss of time, to obtain his dues personally, or by a collector. This obliges him to appeal to the good feelings of his friends, who may be indebted for the paper, and to request them to avail themselves of the earliest convenient opportunity of remitting their dues.

The prompt and cheerful manner in which bills are (almost without exception) paid, when presented, is sufficient evidence that delays of payment arise, ordinarily, not so much from want of disposition to pay, as from want of thought on the subject, or of opportunity of remittance. Many of our New England subscribers may, by a little attention, find at least occasional opportunities of private remittance. But where this is not the case,—as also with more distant subcribers, the money may be safely sent by mail,—the publisher, in nearly seventeen years' experience, never, in his recollection having lost a dollar thus forwarded. These who forward money by mail may rely on receipts being promptly returned, and the amount credited at the rate of $3 a year, for past time, and $2,50 a year for what reaches in advance.

If *all* subscriptions were paid up as *some* are, it would make a difference, at this moment of several thousand dollars, in the means of meeting our engagements. Who would sleep the less, or less quietly on account of the effort which the performance of his little part of it would require? And what a relief from heavy burdens, and smoothness to the progress of affairs it would at once impart!

INTELLIGENCE.

Western Rail-Road.—We are happy to learn that this great work is going on with spirit along the whole of the line not already graded from Worcester to Springfield, and also on the most difficult part of the line west of Connecticut river, embracing the western portion from Middlefield, through Pittsfield, to the New York boundary at West Stockbridge. The last portion, 32 miles in extent, embracing much heavy work, was put under contract during the last week. From the spirit with which the work is prosecuted we hope to see the first portion of the road, to Connecticut river, and also a part of the western section, in operation by mid-summer next year, and the whole road completed in the year following. The present time is favorable for the prosecution of the work, on account of the number of laborers unemployed. Although provisions are scarce and high, the present rate of wages, after deducting board, are less by 10 or 15 per cent. than when the other railroads of this State already in operation, were built.

Baltimore and Ohio Railroad.—We learn from the Wheeling Times of Tuesday, that the corporate authorities of that city complied on Saturday last, with the provisions of the late law of Virginia, concerning the Baltimore and Ohio Railroad, by subscribing one million of dollars towards its completion. The subscription is said to be in accordance with the stipulations previously agreed on by the Board of Directors of the Road, and a delegation from the City Council of Wheeling. The Times states that the act of subscription was sanctioned by the citizens in town meeting assembled for that purpose on Saturday afternoon, and now only wants the ratification of the Stockholders of the Company, to close entirely the negociation—and thence enable the Company to avail itself of all the means appropriated by the States of Virginia and Maryland, and the city of Baltimore, which exhibit an aggregate large enough to construct that work to the proposed termination on the Ohio.—*Baltimore Patriot.*

The Steam Frigate.—The Alexandria Gazette, of Friday, says: 'We regret to hear that the U. S. Steam Frigate Fulton now at the Navy yard in Washington, is considered a complete failure.' This is confirmatory of a statement published some weeks ago in the Fredericksburgh Arena.

South Carolina.—Gov. Butler of South Carolina, has issued his proclamation calling a meeting of the Legislature of the State at Columbia, on Monday the 28th inst. to take into consideration the disaster which has recently befallen the capital of the State, and to afford such relief as in their wisdom may be considered to the interest and welfare of the State. He thus describes the character and extent of the calamity.

The recent Fire in Charleston, has laid waste 145 acres of the most populous part of the city: has destroyed buildings and their contents, valued between three and four millions of dollars: has deprived great numbers of industrious men of the means of reinstating their property, prostrated in the common devastation; it has greatly injured all the Insurance Offices, and rendered bankrupt others in the State: the amount of property insured elsewhere being comparatively small.

It has deprived the Bank debtors not only of the means of paying their present debts, but of procuring further loans and facilities, now, more than ever greatly needed, and in many cases absolutely indispensable, to save the unfortunate debtor from utter destruction. It has put to hazard the ultimate success of our great National plans of Improvement, the Western Rail-road, and the Domestic Importing Company; and with these it threatens to jeopardize the future prosperity, and the high character and standing of the State, which has so nobly patronized these wise and extensive schemes of Public Improvement.

Under these circumstances, the late misfortune assumes, decidedly, not a partial and local, but a general and national aspect. In various ways it will be felt, and severely felt, throughout the whole State: for the beneficial influence of Charleston, is, and ought to be felt, in every part of South Carolina; and the partial prostration of our Metropolis, is the partial prostration of our whole country; affecting in some way or other, all its commercial and agricultural pursuits.

Riots in Philadelphia.—We copy below from two Philadelphia papers, their narrative of the riotous proceedings in that city on Wednesday and Thursday evenings, which resulted in the destruction of the Pennsylvania Hall, a large building lately erected at a cost of $40,000 for abolition and other lectures. It appears that by a law of Penn., the city are bound to indemnify the owners of property, destroyed under such circumstances. Some further disturbances took place on the following evening, of which an account is given in the subjoined paragraphs.—*Daily Advertiser.*

Riot and Arson in Philadelphia.—We have received an account of a riot which took place last evening outside of the large new building called the 'Pennsylvania Hall,' lately opened in this city for scientific and political discussions and lectures including the discussion of the question of abolitionism. As there is a part of the communication which is calculated to bring about a renewal of disgraceful scenes we shall omit its detail, giving its substance. Last evening the hall was crowded with about three thousand persons, to hear a lecture by Mr Garrison and others.

Of the audience about one half were females. It was promiscuously composed of white and black people.

At the close of Mr Garrison's address, a mob outside was very noisy. Mrs Maria W. Chapman, of Boston, then addressed the meeting for several minutes. She was followed by Mrs Angelina E. Grimke Weld, Lucretia Mott, of this city, and Abdy Kelley. In the mean time the mob increased and became more unruly and threw various missiles at the windows, no further injury was done than breaking the glass, as the blinds inside protected the audience. At a quarter before ten the company retired amid the cries and groans of the mob who blocked up the street on every side. One black man was knocked down with a club.

The proprietors of the Hall have called upon the city to pay the amount of damages. The Police will, we trust, use every exertion to discover and punish the rioters, and in the mean time nothing should be done to excite popular outrage. For the present Philadelphia has been sufficiently disgraced by a single riot.—*Nat. Gaz. May* 17.

Destruction of the Pennsylvania Hall.—During most of the day on Wednesday, large numbers of persons were standing round the Hall, and it was evident that there was a purpose of injury.

In the afternoon the Mayor went to some of the leading members of the society owning the building, and represented to them the great danger of continuing to hold their meetings, and he especially urged upon them the propriety of not assembling *that evening*, as he had every reason to believe that there was an organized band prepared to break up the meeting, and perhaps do injury to the building—and crowded as the walk must be by the company, this could not be done without personal injury and loss of life.

It was agreed to forego the evening meeting, and the mayor took the keys, and went out and addressed the persons then in the street, stating that there would be no meeting, and requested them as good citizens to retire. The people cheered the Mayor, who returned to his office, placing persons to bring information of any attempt at injury, calling around him all his disposable force, and having some volunteers.

Early in the evening notice was given that a crowd had come down the street and was attacking the North side of the Hall; the Mayor hastened up Fifth street to Cherry with his force, and when he met the crowd, which was dense and numerous, he sprung his rattle, and his police called upon the people to sustain the Mayor: but not one person appeared to give aid.

It was then seen that those who had assailed the building, had broken open the doors and lower windows—obtained entrance and were beating out the upper windows. By this time the Mayor and his police had attempted to arrest the course of destruction—but they were assailed with clubs, and almost every one severely wounded. Col. Watmough, the Sheriff, also made an attempt to restore peace and save the building, but he was attacked, severely bruised, and narrowly escaped.

We learn that the persons inside then gathered the benches, chairs and books in a heap, set fire to them and then left the Hall. The engines hastened to the conflagration, but the firemen were not allowed to play up on the building, but directed to play upon those houses endangered by the flames, so that before ten o'clock the whole woodwork of the Hall was entirely destroyed--and shortly afterwards the crowd, which consisted of many thousands, began to disperse.

We give the above statement as we gathered it at a late hour. We have no time to indulge in any reflections upon the outrage against the laws and the city's character.—*U. S. Gazette.*

More Rioting.—A riotous disposition manifested itself at Philadelphia, throughout the whole of Saturday, and in the evening broke out into actual violence. An attempt was made by a mob to excite the populace to destroy the African Church in Sixth, above Lombard street, but the energetic conduct of the Recorder, Mr Rush, sustained by the general cry of the citizens, 'support the law! support the law!' was happily efficacious in preventing another serious and disgraceful event in the City of Penn.

From Europe.—The packet ship Westchester, from Liverpool, has arrived at New York, bringing London papers to April 23—three days later than were before received. She brings very little news. Complaints seem to have been growing somewhat more serious of the stagnation of business, but hopes were entertained of a favorable change, founded on an anticipated revival of a demand for British manufactures from this country. These anticipations are not likely to be realized at present.—*Dai. Adv.*

NOTICE.

The Annual Meeting of the Massachusetts Congregational Charitable Society will be holden in Boston on Monday next, May 28th, in the Library-room of Rev. Dr. Frothingham, Chauncy Place, at eleven o'clock. FRANCIS PARKMAN, *Sec'y.*

AMERICAN UNITARIAN ASSOCIATION.

The Annual Meeting of this Association will be held on Tuesday evening next, in the Federal street Church. Meeting for business will be in the Berry street Vestry, at 6 o'clock; and the services in the church—annual Report and Addresses—at half-past 7 o'clock. C. BRIGGS, *Gen. Sec'y.*

MASSACHUSETTS EVANGELICAL MISSIONARY SOCIETY.

The Trustees of this society are requested to meet in the Berry street Vestry on Tuesday next, at 9 1-2 o'clock A. M.

Annual Meeting.—The members of the Society are notified to meet at the same place at 10 A. M. on the same day.

CHANDLER ROBBINS, *Sec'y.*

AMERICAN PEACE SOCIETY.

This Society will hold its *Tenth Annual Meeting* in Boston, on Tuesday the 29th inst. in the Marlborough Chapel. Public exercises at 3 o'clock P. M., when an abstract of the Annual Report will be read, and addresses made; after which there will be a meeting for the choice of officers, and other business.

GEO. C. BECKWITH, *Cor. Sec. A. P. S.*
Boston, May 26, 1838.

BERRY STREET CONFERENCE.

The members of the Conference are notified to meet in the Saloon of the Odeon, on Wednesday morning at 8 o'clock.

CHANDLER ROBBINS, *Scribe.*

SOCIAL TEACHERS' MEETING.

The Teachers and Friends of Sunday Schools, both in and out of town, are respectfully invited to attend a Social Teachers' Meeting at the Warren street Chapel on Wednesday next at 4 P. M.

The meeting is intended to be similar to that of last year.

S. S. SOCIETY. ANNUAL MEETING.

The Annual meeting of the Sunday School Society will be held on Wednesday evening the 30th inst. at 7 1-2 o'clock at the Berry street Church, where all who feel an interest in the religious and moral education for the young are respectfully invited to attend. The service will consist in prayer—the Corresponding Secretary's annual Report—singing—and addresses from several gentlemen. From the nature of the cause in which the Society is engaged, and the character and standing of those from whom addresses are expected on the occasion before mentioned, we confidently anticipate a profitable and agreeable meeting, and take pleasure in offering to the public a share in its benefits.

ARTEMAS CARTER, *Rec. Sec.*

The Massachusetts Convention of Congregational Ministers will hold its annual meeting in the Supreme Court-room, in the new Court-house, Court Street on Wednesday, the 30th inst, at half past 3 o'clock P. M.

The annual Sermon will be preached in Brattle Street Church, on Thursday, the 31st, at 11 o'clock A. M. by the Rev. Richard S. Storrs, D. D.,

G. W. BLAGDEN, *Scribe.*

BOOK AND PAMPHLET SOCIETY.

The Annual Sermon before the Unitarian Book and Pamphlet Society, will be preached by the Rev. Henry Ware, Jr. D. D., in Dr Channing's Church, on Thursday evening, May 31st, services commencing at half past 7 o'clock. A collection will be taken up. F. ALGER, *Sec'ry.*

The Treasurer of the Massachusetts Evangelical Missionary Society acknowledges the receipt of twenty-five dollars from the Treasurer of the Sewing society in the West Parish of this city (Rev. Dr. Lowell's.)

MARRIAGES.

In this city, May 22, Mr Joseph A. Underwood, of the United States Navy, to Miss Sarah Jane Stevens; Mr John Low to Miss Sarah Homes.

In Quincy, April 29, John A. Hobart, Esq. of Weymouth, to Miss Eliza A. Cook.

In Lexington, May 9, Mr Albert Bryant to Miss Elizabeth Wellington.

In Cambridge, Mr Ebenezer Williams, of this city, to Miss Elizabeth R. Wyman.

In Canton, on Tuesday evening, by Rev. Mr Merriam, Mr Nathaniel Tucker to Miss Mary Horton.

In Lynn, Mr Jas. M. Southworth, of Cambridge, to Miss Harriet A. Richards.

In New York, May 15, the Viscount Alfred de Gondercourt of France, to Miss Margaret Williams, eldest daughter of Mr Ebenezer Williams, of New York.

In Mobile, Mr John Huntington, Jr. to Miss Betsey P. Drew, of Duxbury, Mass; Mr Joseph W. Boynton, of Bangor, Me. to Miss Lucy Drew, of Duxbury, Mass.

DEATHS.

In this city 16th inst. Mr Henry Higginson, 57.
In this city, 21st inst. Mr Allen Whitman, 46.
In Brookline, 15th inst. Mrs Martha, widow of the late Adam Babcock, Esq. of this city, 80.
In Lexington, suddenly, Mrs Martha Reed, wife of Mr Charles Reed, 53.
In Litchfield, Ct. 18th inst. Hon. James Gould, formerly one of the Judges of the Supreme Court of Connecticut.
In Medford, 18th inst. Mrs Mary, widow of the late William Ray, and daughter of the late Samuel Gray, Esq.
In Tremont, Ill., Jan. 31. Henry Starr, M. D. formerly of Newton Lower Falls, 31.
In St. Jago, Cape de Verds, Nov. 27, Waldron S. Miller, of Franklin, Mass.
In Cincinnati, by the explosion of the steamer Moselle, Ebenezer Cox, Esq. of St. Louis, formerly of Beverly.

OFFICE of the American Unitarian Association No. 134 Washington, opposite School Street.
t f m 12

WANTED several copies of Nos. 1. 7. 9 & 13., of the Christian Register of the Current volume. Those subscribers who do not preserve their files will greatly oblige the publisher by forwarding a copy of any of these numbers by mail.

NOYES'S JOB.

WILL be published next week, a second edition, with corrections and additions, of Noyes's new Translation of the Book of Job, to correspond in size and style with the Translations of the Psalms and Prophets, by the same author.

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Northfield, Mass. May 26 1838. 3t

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be imagined, when the crier, drawing himself up to his full length, bawled out—

of drinking a form and a regulation, which was as imperative as ruinous. But within a few

of individuals and societies. A great number

though we may often and justly complain of

POETRY.

From the Knickerbocker.

TO MY MOTHER.

'There is an endearing tenderness in the love of a mother to her son, that transcends all other affections of the heart. It is neither to be chilled by selfishness, nor daunted by danger, nor weakened by worthlessness, nor stifled by ingratitude. She will sacrifice every comfort to his convenience; she will surrender every pleasure to his enjoyment; she will glory in his fame, and exult in his prosperity; and if misfortune overtake him, he will be dearer to her from misfortune; and if disgrace settle upon his name, she will still love and cherish him, in spite of his disgrace; and if all the world beside cast him off, she will be all the world to him.' *The Sketch Book.*

My mother!—'tis no poet's pen indites a lay to thee,
Unless the language of the heart be nature's poetry;
But in poetic warmth I lack what thou wilt not require—
The flame of love, is more to thee than is a poet's fire.

My fragile bark is briefly moored from life's eventful blast,
And in the silvery waters round, my former self is glass'd;
Oh! could my boyhood's wayward glance have read as now I read,
So little joy, so much of grief, had never been thy meed!

I see the cradled form of one, whose features are my own,
And love incarnate o'er its rest her guardianship has thrown;
'T ss true that eye of hope looks out from youth's untroubled shrine,
But oh, its wealth of tenderness!—dear mother, it is thine!

Soon from the cradle starts the babe, a happy, careless boy;
Enough of mother in his face, to be his father's joy;
Enough of father reigning there, to be his mother's pride;
And as their features he unites, so toer his love divide.

But soon he sees the churchyard take that father to its clod,
Unknowing that the righteous have a better rest with God;
And finds, ere yet his tender thought can grasp a father's worth,
One parent dear a saint in heaven, and one a saint on earth.

And now his arts essay to stem the spirit's overflow,
That channels the pale cheek of her whom death has left in wo;
It grieves him much his little arms and puny frame to scan;
He might *so* help his mother, if he only were a man!

Alas, alas! that childish love and piety should be
Such short-lived tenants of the heart, beyond the nursery:
Oh, saddest of time's ravages! sin's bitterest control!
Our hardening frames but harder make the casement of the soul.

I see him now, yet why portray a path known unto all,
Who share most deeply in the fruits of our first father's fall?
Thou hast forgiven, and ah! thou may'st, but he can ne'er forget,
While memory lives to trace, as now, that pathway with regret!

If aught of light has beaconed him in safety from its snares,
He blesses God for answering a wrestling mother's prayers;
And if the angel's trump shall sound his wanderings forgiven,
With his Redeemer's, he will hymn his mother's love in heaven. B. W. H.

MISCELLANEOUS.

THE REV. S. WOOD'S LETTERS FROM THE UNITED STATES.

(Continued.)

London, August 28, 1837.

Dear H——, In the conclusion of my last letter, I promised to give you some general remarks on the manners and institutions of the Americans; and I now proceed to fulfill my promise.

If you ask me what has struck me most in the United States of North America, I reply, the wonderful enterprise and energy of the people. When we consider that it is little more than fifty years since they achieved their independence, and that that independence was won by such an expenditure of blood, treasure and exertion, as scarce any other nation under the sun has ever made, it is astonishing how much they have accomplished. Witness their thriving cities and noble public buildings; their railroads, many of which are already in operation, and others are in progress which will connect the remotest points; their commerce, which spreads itself out through the world, and whitens every sea, with its sails; their navy, so well-manned and so efficient; their schools and academies, which, in many of the States, provide an education for all; and above all, that undaunted spirit of enterprise and industry which is forming towns out of the forest, and cornfields out of the wilderness, and carrying out the boundary of civilization with such unparrelled rapidity, that 'the far West,' is a vanishing point, which no geographer can fix. And if we descend from the community to individuals, nothing can be more astonishing than the way in which men are the architects of their own fortune. A young and growing country like that needs all the energies of its people, and those energies are not withheld. Men apply themselves to the business of life with a spirit which no difficulties can subdue, and an industry which no labors can tire; they see the road to riches laid open before them, and they enter upon it and prosper; success stimulates their exertions, and they cease not till they have become not only independent, but wealthy. In the course of my travels, I became quite weary of hearing of instances of men who had risen from nothing—who had begun the world with no capital besides their own hands and their own head—and who had raised themselves to wealth, to consideration and to office. I may adduce in proof of the general prosperity, the very small number of unmarried women whom I met in society; the fact is, that they are all married off when they arrive at a suitable age and some before they reach it; and to be a bachelor or an old maid, incurs a degree of reproach which can never attach to the condition in an old country like ours, where competition on the one hand, and the encumbering fetters of antiquity on the other, throw so many obstalces in the way of a man's success in life. I may mention as another proof of the facility of obtaining a livelihood, that the people are universally well clothed, and that I did not see half a dozen beggars in all my wanderings. Even the late commercial crisis, severe as it was, will be felt only as a temporary and salutary check, and the country will soon recover itself.

But while I admire the enterprise of the people, and rejoice to see them sitting down 'each under his own vine and his own fig-tree,' I wish that I could equally bear my testimony to the excellence of their government. A friend told me before I went, that I should come back a Tory; and I freely confess that, though I am no Tory, I am much less of a Republican than I was. The adage of *Omne ignotum pro magnifico*, will apply here as elsewhere. Before I visited America, I fancied that in its government I should see every thing that was good and salutary; there was a *beau ideal* about its political institutions which formed, as I imagined, a splendid contrast to the antiquated forms and the lavish expenditure of the old countries of Europe. But seeing is believing; and I think that every traveller of fair and candid mind must confess, that the effect of free institutions, as exhibited in the United States, does not correspond to the high expectations which he had previously cherished. Human nature, in fact, is the same all the world over, and *will* shew its weakness, though the form which it assumes may vary. If in hereditary monarchies many a weak-minded and incapable man succeeds to the throne merely because he is the eldest son of his predecessor, it is equally true that incapable and designing men have been elevated to the Presidential Chair by the voice of an ill-judging multitude. Republicanism is one thing on paper and another thing in practice; and it the United States would demonstrate to the civilized world the blessings of their own free form of government, they have as yet but imperfectly succeeded in their object. The people know their power, and they use it; they consider that with *them* rests the decision; and that they do not always decide right is evident, not only from the mistakes which they have made in political matters, but also from their conduct as regards the administration of justice. Why was it that Robinson was acquitted of the murder of Ellen Jewett? Was it not that the people were determined that he should not be hung?—and may we not fairly attribute in some measure to their knowledge of this prevailing feeling, the evident leaning of the judges towards the prisoner, and the pusillanimity of the district attorney in suffering certain evidence to be tampered with? Or why, again, did Rathbun, the forger, fill half a newspaper with his defence *before trial*? Was it not that he knew perfectly well that his judges were the people *out* of court—not the judge and the jury *in* court? Or would the conductors even of one of our own venal journals have dared to insert any such defence, knowing that the matter was to come regularly before a jury? Shortly before leaving Philadelphia, I took part in a discussion on the expediency of introducing the monitorial system into common schools; my opponent in the debate argued that it was not expedient to introduce it, 'because the people were against it;' and when I urged in reply, that with *me* the question would be, not whether the people liked it, but whether it was good for the people, and that, if I were convinced that what I had to propose was of advantage, instead of bowing to the multitude, I would compel the multitude to come and bow down to me as their best benefactor, it was significantly whispered to me, at the conclusion of the evening, that I did not know how necessary it was in *that* country to consult the taste and opinion of the people.

With reference also to the remuneration of their public servants, I heard the great Webster declare, that 'ingratitude is the vice of republics.' If we, on the one hand, are far too lavish, they are in the other extreme of parsimony; if we, with 800 millions of public debt, disgrace ourselves by voting £100,000 a year, and two houses to live in, to a Queen-Dowager, they, with a clear surplus of a million sterling, do not allow even their President a retiring pension. President Madison died about a year ago; and not only had he been compelled to depend on his own resources, after having faithfully served the public as chief magistrate for the space of eight years, but after his death, as if determined to make bad worse, the Houses of Congress voted in solemn session, that his widow (an old lady, we may presume, of 70,) should have the privilege of *franking letters* for all the rest of her life!

All these things reconcile me in no small measure to the acknowledged evils of a monarchy. No doubt we pay pretty dearly in England for the advantages we enjoy, but at all events we are not niggardly and ungrateful.

As to the general tone of manners in the United States, I must say that it is inferior to that in England. Though there is not much of that broad vulgarity which distinguishes the uneducated among us, yet, on the other hand, there is a want of that easy self-command, of that pleasantness of look and graciousness of manner, which are the undisputed signs of good-breeding. The polished circles of Boston and Philadelphia, and not less probably those of Baltimore and Charleston, (though of these I speak not from personal knowledge,) will furnish many exceptions to the remark, yet, as a general observation, I believe that what I have stated is perfectly true. The manners of the trades people are frequently bluff and unaccommodating: instead of shewing any disposition to enter into your wishes, and serve you to the best of their power, they seem to be filled with a lurking suspicion that you regard yourself as their superior, and that it is necessary, therefore, that they should put themselves on their dignity, and let you know that they are not to be trifled with. In applying to a tradesman, I have frequently studied my expressions, and taken especial care that neither my words nor manner might give offence; yet all would not do; 'I am just as good as you,' was written on the face, and stamped on the whole bearing, of the shopkeeper, and the very effort which he made to set himself on an equality with me, proved to a demonstration that he did not understand what it was to be a gentleman.

But to pass to those who are a grade or two higher, the same general remark will hold good. All the energies of the Americans were in the first instance called forth by the awful conflicts of their Revolution; when they had secured their independence, how to avail themselves of their advantages was the next question; and, when that was settled, the facilities which their position afforded them for individual enterprise absorbed all their faculties, and left them no time to think either of the frivolities of fashion or the soft amenities of the drawing room. The same general cause appears still to operate; life is looked upon as *a very serious affair*. When they have spent a certain number of hours at the desk, when they have devoured their meals, and attended the church or the lecture-room, all seems to be done that they were brought into the world to accomplish; of any thing beyond this they have very little idea. That playful wit and versatile merriment which sees every thing in its fairest light, and throws a halo of brightness round the commonest objects, is a jewel which they neither possess nor comprehend; the pleasant remark, (light as air, but still pleasant,) the cheerful 'good morning' and the graceful *adieu*, come not so naturally and frequently as might be wished; and thus life passes away, with much of substantial comfort, with some relish of literature and science, and some interest in what is good and useful, but with too little of that which smooths the path and lights the brow, and gives soul and fire to the slumbering elements of mortality.

Some of the gentler sex I could name, to whom these remarks have but little application; for woman—sweet and lovely woman—is essentially the same, go where we will; yet of the sex generally in the United States, I must say that they do not do themselves justice; before strangers, at least, they are singularly *taciturn*. I have endeavored to account for this, and think that it is partly because they imagine that every Englishman who is introduced to them must needs be either a Manchester cotton-spinner, who has no pretension to intrude himself in good society, or, if an educated man, that he is 'taking notes' of every thing they say and do, 'and faith he'll prent it;' that they had best, therefore, hold their tongues, lest they should have all their little peccadillos and peculiarities shewn up by another Basil Hall or Mrs Trollope. Others, again, have been raised in the world; and though possessed of a fair portion of information, they want the easy confidence and the flow of words, which would enable them to express it; and last, but not least, the husbands take no pains whatever to bring the ladies into the little vortex of conversation, and to lead them to contribute their share to the entertainment of their guest. I repeat it, (and I am sorry to be compelled to make the observation,) that the gentlemen seem to have no just idea of the station which women ought to hold in society: they will be very attentive to them on board a steam-boat, or will give up to them the best places in a stage-coach, and in doing this they take to themselves great credit for politeness; but what *is* this, after all? When a stranger comes to see them, they will hear him talk, or will talk to him, for an hour at a time, and suffer their wife and daughters to sit by, without ever leading them on, by a little gentle art, to take their part in the conversation. What a contrast is all this to what I have observed elsewhere! The first winter that I resided in France, I lived in the house of a Madame D. For a well-dressed woman, she was the most ignorant person that I ever knew in my life—so much so, that she once asked me whether the Unitarians addressed hymns to the Virgin Mary; yet I never saw her without pleasure: she had the invaluable art of making a little go a great way; there was always some pleasant observation or kind inquiry—something said or done, which shewed that she was interested in my welfare and desirous of contributing to my amusement. Now this is precisely what the Americans, both men and women, want; they want those *petits agrenbles*, those nameless and indescribable graces, which give a charm to life and heighten the enjoyment of every real blessing. It is to be hoped that this will be acquired with the progress of time and the advance of wealth. The Americans are an *ambitious* people; they desire to be quite on a par with older nations in all that is useful and agreeable; and something more of that which I have attempted to describe will doubtless by degrees insinuate itself into their manners; but to its full acquisition an insuperable bar will always exist, in the very nature of their republican institutions and in the commercial and speculative character of the people.

While I say this, I trust that I am not insensible to what is truly great and valuable in the character of the Americans. The free atmosphere in which they breathe has fostered the manly genius of Channing, and given boldness to the useful researches of Rush, and truth and vigor to the poetical effusions of Bryant; it has raised up some of the most accomplished orators that I ever heard, and has breathed a spirit of pure and unaffected piety into the services of the sanctuary. Much has been done, of which the people of the United States have a just right to be proud; and if there is much that yet remains to be accomplished, let it be recollected that they are still a young nation, and let its due weight be given to the influence which will be exerted by men of sober and enlightened minds, who are fully aware of the errors and deficiencies which exist, and whose best efforts will always be given to correct the one and to supply the other.

Upon the whole, though I confess that the United States are in some respects different from what I expected to find them, yet do I anything else than regret that I have visited them; my tour has been most interesting and instructive; and I would strongly recommend every one, who has leisure and opportunity, to follow my steps.

And now, my dear Friend, I shall conclude this long series of letters by setting down a few Rules and Directions, which may be useful to travellers, and *especially* to those who travel in the United States of America.

1. Have some *definite object* in view, beyond that of merely seeing the country; this will stamp you as a man of mind, and procure you the acquaintance of intelligent persons.

2. Recollect that *the eyes of others are upon you*, as well as yours upon them.

3. In laying out your journey, never *fix* that you will *travel a certain number of miles*, and *return to a certain place, by a given day:* for unforeseen obstacles may arise to your getting on, and most places will furnish more to detain you than you expected.

4. Bear in mind that *all persons connected with public conveyances* are, whenever it suits their purpose, *liars*. Set out with this conviction, and it will save you much trouble and disappointment.

5. *Never be separated from your luggage.* If you make a digression from your main route, leave your heavy baggage with a respectable inukeeper or a friend; but never send your luggage by one conveyance, while you yourself travel by another.

6. As for *accoutrements* buy no maps in England and no clothes in America. Provide yourself with a portmanteau which no rough usage can injure, nor rain soak through; with a travelling-bag made of Macintosh, and not covered with carpet; a portable leather drinking-cup; a pocket 3-foot measuring line; a thermometer, and plenty of note-books and writing materials.

I had a *travelling-bag*, such as I have described; it had seen some years' service in England before I set out; I carried it with me all the 7500 miles that I travelled in the States, and it is not even now worn out. I would recommend every traveller in America to have an eye to the stowage of his bag, whenever he is compoiled, for want of a better conveyance, to resort to the stage; the custom with the porters is to throw the bag up in the air and let it light on the top of the vehicle.

7. Let the *number* of your packages be *as small as possible*, and keep an account of them in your head.

8thly and lastly *Calculate the probable expenses of your journey, and then take out a letter of credit to twice the amount.*

Once more, farewell. If these letters afford you any information or amusement, the hours which I have spent in writing them will not be regretted by

Your sincere friend, S. Wood.

WHITEWASHING EXTRAORDINARY.

The Rev. Mr Williams, whose return to the South Seas was noticed in the Herald a few days ago, gives, in one of his narratives, a laughable account of the effect produced on the natives of one of the islands by a successful attempt which he made to convert the coral of their shores into lime. After having laughed at the process of burning, which they believed to be to cook the coral for food, what was their astonishment when in the morning they found the missionary's cottage glittering in the rising sun, white as snow! They danced, they sang, they shouted, they screamed for joy. The whole island was soon in a commotion, given up to wonder and curiosity. The *bon ton* immediately voted the whitewash a cosmetic and a Kayldor, and superlatively happy did many a swarthy coquette consider herself could she but enhance her charms by a dab of the white brush. And now party spirit ran high, as it will do in more civilized countries, as to who was or who was not entitled to preference. One party urged their superior rank and riches; a second got the brush, and were determined at all events to keep it; and a third tried to overturn the whole, that they might obtain some of the sweepings. They even did not scruple to rob each other of the little share that some had been so happy as to procure. But soon new lime was prepared, and in a week not a hut, a domestic utensil, a war club, or a garment, but was white as snow; not an inhabitant but what had his skin painted with the most grotesque figures; not a pig but what was similarly whitened; and even mothers might be seen in every direction capering with extravagant gestures, and yelling with delight at the superior beauty of their whitewashed infants.

A LION HUNT—DETERMINED BRAVERY.

When Timour Meerza (one of the Persian princes who recently visited London) was but seventeen years of age, he attended the late Shah on a hunting party among the ruins of Shapore, an ancient city in the south of Persia, now a howling wilderness overrun with jungle, and abounding in all sorts of game and wild animals, lions and tigers among the rest. It so happened that one of the former animals, having been started, took shelter in a thick covert, from whence beaters were sent to drive him, whilst the Shah and most of the princes awaited his appearance without, to shoot him as he should pass. Timour, however, was too much excited to remain inactive—he dashed into the jungle with the beaters; and the consequence was that the lion sprang out upon him, one claw fastening upon the flank of his horse, and another on his own thigh, tearing them both in a desperate manner. But the young man, instead of being dismayed, with equal coolness and promptitude turned round in his saddle, and bringing his gun to bear upon the beast, fired with such effect that it fell to the ground; on which, dismounting with equal rapidity, he cut off its head with his sword, and laid it, dripping like himself with blood, at the feet of the Shah. Soon after this he was made governor of Bushire and the Dushtistan, a tract upon the Persian Gulf, where his conduct was strongly marked by all the extremes of his character; and there he became intimate with the English resident, and several other gentlemen of this country.—*Fraser's Narrative of the Adventures of the Persian Princes.*

Philadelphia Book Trade Sale.—The spring trade sale, which has just terminated, is represented—the state of the times considered—to have been in all respects, an important feature in the business transactions of the nation. It was very numerously attended. The purchasers were 130 in number, embracing the heads of many of the leading houses from Maine to Louisiana. There were 113 sellers. Some idea may be formed of the extent of the sale, from the fact that the total number of volumes sold, amounted to 314,336. Among these were 12,202 bibles; 8067 testaments; 6367 dictionaries; 24,419 spelling books; 1360 reams of paper, and 5958 hymn books; 3190 prayer books; and 7200 geographies. Carey, Lea, & Co., disposed of 26,277 volumes; Andrews & Co., of 20,359; Thomas & Co., of 12,801; all others, 254,719.

A HEAVY TAX FOR THE VIRGIN QUEEN.

The Coronation of Queen Victoria is to take place in August. The difference in the ceremonies that will be the consequence of the Sovereign being female are already beginning to be discussed in the English Journals. One of the pleasures of Royality on the occasion consists in the form of the homage of the Peers, and the youthful Queen being obliged to receive the kisses of six hundred elderly gentlemen. The homage is performed thus, according to an English paper.

The Archbishops and Bishops first, kneeling before the Sovereign, the Archbishop of Canterbury saying aloud, and the rest of the Bishops following him, 'I William, Archbishop of Canterbury (and the rest of the Bishops,) will be faithful and true, and faith and truth, will bear unto you our Sovereign Lord (*Lady*) and your heirs, Kings of the United Kingdom of Great Britain and Ireland. And I will do, and truly acknowledge the service of the lands which I claim to hold of you, as in right of the church. So help me God.' The Archbishops and Bishops then get up, and kiss the Sovereign's left check. Then the temporal Peers (each class separately) follow. After the oath has been pronounced, the Peers rise, but still remain unbonetted; and each Peer, according to his rank and precedence, singly ascends the throne and touches with his hand the crown on his Sovereign's head, and kisses his or *her* cheek. Now as it is not likely that many Peers will be absent on so interesting an occasion as the coronation of our young Queen, her majesty will have to ungergo a rather severe infliction in the *chaste salutes* of the lords spiritual and temporal.

THE STAR IN THE EAST.

In one of those quiet, secluded valleys of the Alps, near the lake's wild margin, embosomed by snow-crowned mountains, lay the little village of Geneva. In its midst stood the moss-covered cottage of Bolien. The departing radiance of a summer's sun played among the leaves of the flowers, and the mountains and tall trees were inverted in the pure waters, now stilled beneath the deep blue sky of heaven. The windows of Bolien's cottage were thrown open, the curtains drawn aside, and there watched the wife of the faithful pastor over her dying child. Now she parted the damp curls from his brow, and then pressed her lips on his little cold fingers, which she held in her hand. Fervently the silent prayer ascended, that the night of sorrow might pass, and the storm of agony be stilled in her bosom; then, as the babe turned restlessly in her lap, in a low tone she sung,

Sleep, baby, sleep.
Once more upon my breast
Thine aching head shall rest,
In quiet sleep.

Sleep, baby, sleep.
Sweetly thine eye is closing,
Calmly thou'rt now reposing,
In slumber deep,

Sleep, angel baby, sleep;
Not in thy cradle bed
Shall rest thy little head,
But with the quiet dead.
In dreamless sleep.

As the mother looked on her boy, she saw that his little limbs were stiff with the icy chill of death. A smile was on his cherub face, and the long lashes were closed over the blue eyes. Sweet Babe! no wonder that thy mother's heart is broken when she looks on her only child,—dead! The kind-hearted villagers made a little grave among the trees,—and on the third day, when the morning sun shone upon the Alpine mountains, they took from the mother's bosom her little one, and laid it in the ground; and then they looked along the narrow and wild defiles of the mountain for their pastor, who had been some days absent.

At evening the wife of Bolien sat alone in her cottage. She looked upon the lake. A beautiful light was on its waters. She raised her head. It was the star in the east; and it came and stood over the place where the young child was. Upon her darkened soul it rose as the star of hope,—the dawning of that light, which had been for a while withdrawn. 'I shall rejoice in him who was born King of the Jews,—for he hath gathered the sheep in his arms,—and he carries the lambs in his bosom,' she exclaimed—and her feelings were calmed,—her broken spirit found repose.

That night the villagers welcomed their beloved pastor. No one dared tell him his only son rested beneath the sods of the valley. As he passed from among them, into his own cottage, from which the little light was faintly gleaming, they uttered the heartfelt benediction, 'Peace be within this dwelling.' The embrace of the pastor and his wife was close and affectionate, and then the eye of the father glanced on the cradle which stood in its accustomed place. 'The baby sleeps,' he said. 'Blessed be God who has preserved you both!' The mother turned to wipe the tears from her eyes, as she replied, 'Yes, the baby sleeps,—you cannot wake him.'—The fearful truth did not enter the mind of Bolien, and he seated himself to partake of some simple refreshment which was set before him. 'Your countenance is sad,' he exclaimed, as he looked upon the face of his wife. 'Methinks your heart should be full of joy. What shall we render to the Lord for all his goodness!' The struggle in the countenance of the afflicted mother was too agonizing to escape the notice of Bolien, and, as he took her hand in his, he exclaimed, 'Tell me, I beseech you, what has happened. Christianity I know is not secure, even among the Alpine valleys. It may be, that we are yet to cross the mountains of ice and snow, and seek shelter from those who persecute us for righteousness sake. Tell me, what has befallen us, that you weep thus?' The eye of the heart-stricken mother glanced towards the cradle of her babe, and there needed no comment. The pastor fell on his knees and uttered, '*Our child is dead!*'—then buried his face in his hands and wept aloud.

An hour passed,—and the pastor and his wife mingled their tears at the grave of their child. Sweetly did the star in the east shine on that little mound.—As Bolien uncovered his head and gazed upward, he fervently exclaimed, 'The Star of Bethlehem shall be our guide to that land which needeth no star to shine upon it! for the glory of God shall lighten it; and the Lamb is the light thereof!'

Sabbath School Visiter.

GREENWOOD'S HYMNS.

G. W. PALMER & CO. have just published the twenty-third edition of '*A Collection of Psalms and Hymns for Christian Worship*,' by Rev. F. W. P. Greenwood.

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